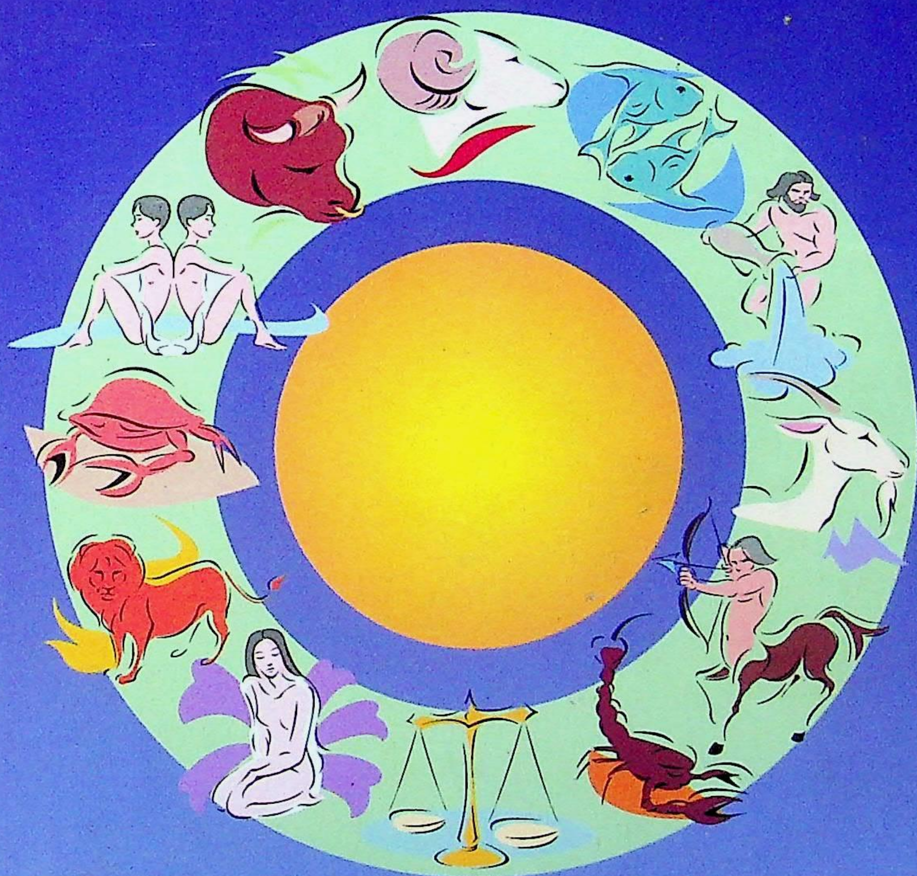
Vedic Astrology Series

Elements of VEDIC ASTROLOGY



VOLUME 2

Dr. K S Charak

Elements of VEDIC ASTROLOGY

VOLUME

2

Dr. K S Charak
M.S. (SURGERY)
F.R.C.S. (U.K.)

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Dedicated

to the memory of my brother

Bishan S. Charak

whom I lost to the USA

Preface to the Third Edition

The persistent demand for the 'Elements of Vedic Astrology', acclaimed as the most systematic and comprehensive treatment of the Parashari system of astrology, has urged us to bring out the third edition of this work within three years of its first publication. Over a short period of time, it has become a standard book for those seeking initiation into Vedic astrology. For the more advanced in Vedic astrology, it serves as a reference book. This work has verily been appreciated by the student and the teacher of astrology alike.

The present edition has been completely revised and enlarged. New material has been added to the chapter on Ashtakavarga to provide hints on practical application of Ashtakavarga in daily life. A whole new chapter on the traditional method of matching of horoscopes for marital purposes has been added. It will serve as a useful addition since this method of chart matching has been highly popular in India for centuries. The inclusion of this new chapter has necessitated some alternation in the order of the chapters.

The cover page of the book has been completely altered to make it more attractive. Rajeev Jhanji has been a great help as usual in bringing out this book in its present form.

September 21, 1998
72 Gagan Vihar
Delhi - 110051 (India)

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Volume 2

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Placement of Lords of Houses

सर्वत: पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम्।
सर्वत: श्रुतिमल्लोके सर्वमावृत्य तिष्ठति।।

With his hands and feet everywhere, with eyes, heads and faces on all sides, with ears on all sides, He dwells in the world, enveloping all. Gita XIII/13

Just as different houses of a horoscope govern specific areas of an individual's life, so also do the various planets on account of their being the lords of those houses. For example, the first house or the lagna governs the body or the health of the individual. Various aspects relating to a person's body and health are, consequently, judged from the lord of the lagna. Similarly, matters pertaining to wealth are judged from the second house as well as its lord, or those pertaining to the siblings from the third house and the third lord, and so on.

Placement of the lord of a house in any of the twelve houses has specific relevance to matters pertaining to both houses (i.e., the house owned as well as the house occupied).

Given below, in accordance to the classical works of astrology, is a brief account of the results produced by the placement of the different house lords in various houses. These results must be applied to individual charts with appropriate flexibility. Additional factors that must be considered during an interpretation include:

(i) The inherent nature of the involved planet (besides its lordship).

(ii) Its associations or aspects.

(iii) The state of the planet in the vargas or divisional charts.

(iv) The operating dasha to determine the time when a promise fructifies.

Lagna lord in different houses

The lord of the lagna, no matter whether a benefic or a malefic by nature, promotes the promise of the house it occupies.

First House: Of sound health; long-lived; valourous; thoughtful; very fickle; having two wives; adulterous; owns and benefits from landed property.

Second House: Learned; prosperous; religiously inclined; long-lived; sober; selfrespecting; having several wives; blessed with many virtues; earns from land and horses.

Third House: Very courageous; like a lion; prosperous; wise; selfrespecting; having two wives; blessed with brothers and relatives.

Fourth House: Derives comforts from mother; having several brothers; sensuous; virtuous; good in looks; long-lived; devoted to mother and father; small appetite.

Fifth House: Easily angered; proud; honoured by the ruler; ordinary comfort from children; his first born doesn't survive; long-lived; given to virtuous deeds.

Sixth House: Good health; destroys his opponents; frugal and rich; earns from lands. If afflicted, there occurs poor health and troubles from enemies.

Seventh House: Brilliant; good looking and good natured wife. If the lagna lord is malefic by nature: bereft of wife; detached; poor or a king; wandering in foreign lands.

Eighth House: Long-lived; accumulates wealth; ill-health; adulterous; thievish; a gambler; easily angered; good for spiritual pursuits. If the 8th lord is a

malefic by nature, he suffers from eye diseases and if benefic then good looking.

Ninth House: Fortunate; learned; beloved of all; worships Lord Vishnu; benevolent talker; endowed with wife, sons and wealth; very famous.

Tenth House: Learned; honoured by the ruler; all comforts from father; attains fame and wealth through his own prowess.

Eleventh house: Manifold benefits; good qualities; multiple wives; famous; has long-lived sons; lives in comfort.

Twelfth House: Bereft of bodily comforts; engaged in unworthy pursuits; lives in a foreign land. If there is no benefic association or aspect on the 12th house: futile expenditure; easily angered. Benefic aspect/ association reduces affliction.

Second Lord in Different Houses

Lord of the second house is a wealth-earner.

First House: Wealthy; thrifty; cruel; blessed with many comforts; endowed with sons; ever ready to help others but like a thorn in the flesh of his own family members.

Second House: Wealthy; earns well; enjoys comforts; proud; having two or three wives; son-less; inclined to oppose others.

Third House: Virtuous; wise; valourous; greedy; sensuous.

Note : Second lord malefic in nature: develops differences with his co-borns.

Second lord benefic by nature: opposed to the ruler.

Mars as 2nd lord in the 3rd house: a thief.

Second lord associated with malefics in the 3rd house: speaks ill of the gods ('devas' or virtuous beings).

Fourth House: Endowed with wealth; truthful; long-lived; benefits from father. If exalted, or associated with Jupiter or Venus, the native is equivalent to a king. Mars as 2nd lord here is a maraka.

Fifth House: Wealthy; famous for his efficiency; blessed with several sons; capable of earning wealth; sickly.

Sixth House: Accumulates wealth; destroys his enemies; earns wealth through his enemies.

If associated with malefics: loss of wealth, and disease of anal region and breast.

Seventh House: Sensuous and money earning wife. If afflicted by malefics, he becomes a physician. He and his wife indulge in adultery.

Eighth House: Income from lands and property; diminished comforts from wife; bereft of comforts from elder brother; harmful to others; lives on alms and charities; suicidal tendencies.

Ninth House: Wealthy; industrious; ill health in childhood; healthy and comfortable later, till his end; good speaker.

Tenth House: Sensuous; self-respecting; learned; blessed with several women; bereft of comforts from progeny; earns wealth through the ruler.

Eleventh House: Widely known; efficient; respectable; ever benefitting; wealthy; looks after the needs of the many.

Twelfth House: Courageous; laborious; devoid of comforts from his elder child; likely to lose his wealth. If the second lord is benefic in nature, he is a renowned trader.

Third Lord in Different Houses

The third lord indicates activity, including sexual activity

First House: Man of courage and self-effort; wealthy; valourous; wise but illiterate; inclined to adultery; a forger.

Second House: Covets others' wife and wealth; without valour; obese; disinterested in commencing a venture; devoid of comforts; short-lived; opposed to his own people.

Third House: Healthy; valourous; comforts from brothers; blessed with sons, wealth and comforts; helpful family and friends; devoted to his preceptors and gods.

Fourth House: Enjoys comforts; wealthy; wise; opposed to his mother; has a cruel wife.

Fifth House: Virtuous; blessed with sons; long-lived; ever engaged in helping others. If malefics conjoin or aspect it, the wife is cruel.

Sixth House: Enmity with brothers; very rich; little comfort from maternal uncle; desires his maternal aunt; eye diseases; sickly.

Seventh House: Troubled in childhood, comfortable later; follower of a king; good natured wife.

Eighth House: Thief; servile; capital punishment from the ruler; adverse for the siblings.

Ninth House: Acquires fortune through women; no comfort from father; receives help from his children; learned.

Tenth House: Earns wealth through his own efforts; varied comforts; looks after a wicked woman; honoured by the ruler.

Eleventh House: Foolish; weak; sickly; servile; courageous; earns wealth through his own efforts; indulges in physical pleasures.

Twelfth House: Wastes money in wicked pursuits; father is cruel; becomes fortunate through women; opposed to his relatives and friends; wanders in foreign countries.

Fourth Lord in Different Houses

The fourth lord deals with material possessions and comforts at home.

First House: Comforts from mother; blessed with education, lands, vehicles, virtues, etc.

Second House: Owns property; courageous; proud; has a big family; an enchanter; given to physical pleasures.

Third House: Generous; talented; courageous; gives alms; blessed with servants; earns wealth through his own efforts; a source of trouble to his parents.

Fourth House: Owns vast property; clever; sober; ever in comfort; a minister; well informed; proud; attached to his wife; a source of wealth and status to his father; given to religious pursuits.

Fifth House: Enjoys physical comforts; loved by all; devoted to God; earns through his own efforts; long-lived; benefits from his father.

Sixth House: Bereft of comforts from mother; short tempered; wicked; thoughful; an adulterer. If 4th lord is a malefic, he brings bad name to father; if a benefic, accumulates wealth.

Seventh House: Knows several subjects; gives up father's (ancestral) property; unable to express in an assembly.

Eighth House: Lacks home comforts; impotent; little help from father and mother; cruel; sickly; wicked; born of a low woman.

Ninth House: Beloved of all; blessed with many comforts; proud; virtuous; no help from father; stays away from father; learned; worshipper of lord Vishnu.

Tenth House: Honoured by the ruler; very good health; many comforts; self-controlled; has knowledge of chemicals; father may have two wives.

Eleventh House: Generous; helpful to others; talented; given to charities; sickly; devoted to his father; performs virtuous deeds.

Twelfth House: Homeless; foolish; wicked; indolent; father resides in a foreign land.

Fifth Lord in Different Houses

Lord of the fifth house deals with the results of one's past karmas.

First House: Shrewd; learned; devoid of comforts of progeny; wastes the money of others; renowned.

Second House: Many sons; much wealth; renowned; liked by women; versed in song and music.

Third House: Liked by his siblings; an enchanter; back-biter; thrifty; selfish; sweet tongued; his children look after his brothers.

Fourth House: Comforts from mother; wealthy; wise; a minister or a preceptor; follows his ancestral vocation; devoted to his mother.

Fifth House: Blessed with learning, pride and progeny; foremost amongst the famous; virtuous.

Fifth lord under benefic influence: good for progeny; under malefic influence: childless.

Sixth House: Illness to child; opposed by his son; many enemies; sickly; poor; lacks respect.

Seventh House: Religiously inclined; proud; helpful to others; blessed with sons; devoted to gods and preceptors; virtuous wife.

Eighth House: Short tempered; cruel; miserable; bad for progeny; disease of the respiratory system.

Ninth House: High status for the son; renowned among his family members; writer of books; versed in poetry and music; good looking; honoured by the king.

Tenth House: Famous like a king; many physical pleasures; indulges in virtuous pursuits; good for mother.

Eleventh House: Very learned; wealthy; renowned; skilled in book writing; blessed with many sons; firm in friendship; brave; enjoys royal comforts.

Twelfth House: Deprived of comforts from his children (or childless!); wanders in foreign lands.

Sixth Lord in Different Houses

Lord of the sixth house signifies struggle and hostility.

First House: Ill-health; proud; renowned; wealthy by his own efforts; virtuous; courageous; opposed to his own relatives and siblings; overcomes his enemies; reliable; good health if under benefic influences.

Second House: Renowned in his family; courageous; an orator; lives in a foreign land; duty bound; ailing; earns and accumulates wealth.

Third House: Hostile to his brothers; easily angered; devoid of personal effort; suffers in battle; wicked servants.

Fourth House: No comforts from mother; thoughtful; hostile to others, and fickle, still rich; mutual hostility towards father; ailing father.

Fifth House: Inconstant friends and wealth; hostile to his own progeny; selfish; kind and happy; suffers at the hands of his children.

Sixth House: Hostile to his own fellowmen; friendly to outsiders; ordinary wealth; good health.

Seventh House: Bereft of pleasures from wife; blessed with wealth and virtues; courageous; hostile and short-tempered wife; incapable of bearing his progeny.

Eighth House: Ailing; hostile to the virtuous; ever eager to possess the wealth and woman of others; unclean.

Note : Cause of death depending upon the nature of 6th lord in the 8th house :

Saturn as 6L in 8H : Abdominal ailments.

Mars as 6L in 8H : Snake bite.

Mercury as 6L in 8H : Poisons (and septicaemia).

Moon as 6L in 8H : Hypothermia; watery diseases.

Sun as 6L in 8H : Lion (carnivorous animals).

Jupiter as 6L in 8H : Distorted wisdom (mental illness).

Venus as 6L in 8H : Eye disease.

Ninth House: Deals in wood; fluctuating income; a non-believer in scriptures; opposed to his brothers; lame.

Tenth House: Well known in his family; orator; not devoted to his father; opposed to his mother; lives in comfort in a foreign land.

Eleventh House: Courageous; proud; virtuous; gains from his opponents; dies at the hands of his enemies; suffers thefts; benefits from quadrupeds.

Twelfth House: Hostile to the learned; wastes money in wicked pursuits; killer of living beings; loses money through quadrupeds; a wanderer; a fatalist.

Seventh Lord in Different Houses

Lord of the seventh house signifies partnerships and relationships.

First House: Adulteror; wicked; very clever; good in looks; given to physical pleasures; attached to his own wife; suffers from Vaata-related ailments.

Second House: Associates with several women; abstains from women despite proximity; earns through women; slow in action.

Third House: Possesses spiritual strength; affectionate; wife suffers miscarriage.

Fourth House: Truthful and religious; wife resorts to adultery; dental illness; associates with the enemies of his father.

Fifth House: Wealthy; proud; virtuous; contented; his wife is looked after by his son.

Sixth House: Ailing wife; mutual hostility toward wife; easily angered, and miserable; suffers at the hands of his wife.

Seventh House: Good wife; learned; well known; suffers from Vaata-related diseases.

Eighth House: Ailing or wicked wife; bereft of wife; adulteror; miserable.

Ninth House: Ever inclined to associate with women; famous; good natured.

Tenth House: Religiously inclined; blessed with wealth and progeny; disobedient wife; given to physical pleasures.

Eleventh House: Earns through his wife; more daughters; beautiful and virtuous wife.

Twelfth House: Poor; a dealer in clothes; expenditure through wife; deceived by his wife.

Eighth Lord in Different Houses

Eighth lord stands for obstacles and deprivations.

First House: Bereft of physical comforts; speaks ill of gods and Brahmins; physical injuries; engaged in prohibited deeds.

Second House: Weak-armed; small wealth; loses his earnings; short-lived; thievish; many enemies; punished by the ruler.

Third House: Indolent; bereft of comforts from brothers; weak; opposed to friends and brothers; fickle.

Fourth House: Deceives his friends; bereft of comforts from mother, home, lands, etc.; opposed to his father.

Fifth House: Limited progeny; wealthy; long lived; poor intelligence; suffers after birth of child.

Sixth House: Ailing in childhood; overcomes his foes; fear from water and reptiles.

Note:

Sun as 8L in 6H : Opposed to the ruler.

Moon as 8L in 6H : Ailing.

Mars as 8L in 6H : Easily angered.

Mercury as 8L in 6H : Coward.

Jupiter as 8L in 6H : Diseased limbs.

Venus as 8L in 6H : Eye disease.

Saturn as 8L in 6H : Disease of the oral cavity.

Seventh House: Two wives; abdominal disease; wicked. When the 8th lord is associated with a malefic, there is loss in business and suffering at the hands of wife.

Eighth House: Long life; good health; deceitful; famous. If the 8th lord is weak, he has medium life span.

Ninth House: Atheist; a sinner; covets the wife and wealth of others; wicked wife; a killer of living beings; disease of the oral cavity.

Tenth House: Bereft of comforts from father; disinclined to put in effort; serves the ruler.

Eleventh House: Miserable in childhood; prosperous in late age; poor, if ill-associated; long-lived, if well-associated.

Twelfth House: Spends on wicked pursuits; cruel; sickly body; thievish.

Ninth Lord in Different Houses

The ninth lord denotes fortune and virtue.

First House: Learned; good looking; honoured by the king; fortunate; small appetite; devoted to gods and preceptors.

Second House: Sensuous; blessed with wife and sons; wealthy; learned; likeable; disease of oral cavity.

Third House: Very good looking; wealthy; virtuous; blessed with siblings, relatives and a beautiful wife.

Fourth House: Devoted to his mother; famous; possesses house, lands and vehicles.

Fifth House: Devoted to his preceptors; religiously inclined; learned; fortunate sons; virtuous.

Sixth House: Tormented by enemies; no comfort from maternal uncle; engaged in religious pursuits; sickly.

Seventh House: Blessed with a truthful, beautiful and devoted wife; virtuous.

Eighth House: Unfortunate; bereft of comforts from elder brother; killer of living beings; wicked; irreligious.

Ninth House: Very fortunate; good looking; virtuous; blessed with brothers; religiously inclined.

Tenth House: Virtuous; renowned; of a high status with the king; engaged in religious pursuits; devoted to parents.

Eleventh House: Virtuous; pious; continuous inflow of money; long-lived; engaged in religious pursuits; wealthy and famous.

Twelfth House: Unfortunate; loses wealth in religious deeds and charities; honoured in foreign lands; scholarly; good in looks.

Tenth Lord in Different Houses

The tenth lord indicates functions of the native.

First House: Learned; virtuous; sickly in childhood, healthy later; attains to progressively increasing wealth; devoted to father; hostile to mother.

Second House: Virtuous; wealthy; honoured by the ruler; given to charities; opposed to his mother; avaricious.

Third House: Valorous; virtuous; good speaker; righteous; blessed with brothers, servants, etc.; inclined to oppose his near and dear ones.

Fourth House: Prosperous; virtuous; blessed with lands, horses, vehicles and physical comforts; devoted to his mother and father.

Fifth House: Blessed with wealth, progeny and learning; healthful; engaged in pious deeds; favoured by the ruler; fond of song and music.

Sixth House: Tormented by foes; poor despite being skilled; no comfort from father; quarrelsome; healthful.

Seventh House: Good wife; virtuous; thoughtful; engaged in pious deeds.

Eighth House: Long-lived; talks ill of others; reluctant to undertake a venture; cruel; wickedly disposed.

Ninth House: Blessed with wealth and sons; a king or his equal; good-natured; worthy friends.

Tenth House: Truthful; valorous; very efficient, and blessed with comforts; benevolent towards his mother.

Eleventh House: Blessed with riches, sons and virtues; truthful; ever contented; long-lived; cared for by the mother.

Twelfth House: Clever; worrisome; frightened by opponents; suffers expenditure through the king. If the 10th lord is a malefic, native wanders or works in a foreign land.

Eleventh Lord in Different Houses

The eleventh lord is a multiplier.

First House: Wealthy; of Sattvika nature; writer of poetry; treats everyone equally; regular inflow of money; strong and brave; short-lived (according to some).

Second House: Very wealthy; blessed with comforts and spirituality; given to religious pursuits and charities; sickly; short-lived.

Third House: Very efficient; many brothers; destroys his enemies; afflicted by abdominal pains.

Fourth House: Wealthy through the mother; blessed with lands and houses; goes on pilgrimages; long-lived; devoted to his father; inclined to do the appropriate thing at the appropriate time.

Fifth House: Learned; engaged in religious pursuits; lives in comfort; virtuous sons; in mutual harmony with his father.

Sixth House: Sickly; cruel; tormented by foes; resides in a foreign land; powerful enemies. If the 11th lord is a malefic: native suffers death in a foreign land at the hands of a thief.

Seventh House: Virtuous; sensuous; generous; subservient to his wife; earns through women-folk; long-lived; high status.

Eighth House: A failure; long-lived; his wife dies before him; sickly.

Ninth House: Favoured by the ruler; wealthy; truthful; immersed in religious pursuits; very learned.

Tenth House: Honoured by the king; self-controlled; truthful; virtuous; follows his own religion; long-lived; devoted to his mother; hostile to father.

Eleventh House: Gains from all pursuits; renowned through his learning and worldly possessions; long-lived; blessed with many sons and grandsons; good in looks.

Twelfth House: Associates with mlechchhas (non-believers of other lands); sensuous; physical comforts from several women; spends on religious deeds; given to misdeeds; suffers chronic illness.

Twelfth Lord in Different Houses

The twelfth lord is a divider or a subtractor.

First House: Inclined to be spend-thrift; weak bodied; poor; stupid; resident in a foreign country; good in looks; unmarried or impotent; suffers from Kapha-related illnesses.

Second House: Religiously inclined; sweet tongued; spends on good deeds; comfortable; fear from thieves, fire and the king.

Third House: Bereft of brothers, or lives away from them; looking after himself alone; inimical to others; thrifty.

Fourth House: Devoid of lands, home, vehicles or comforts from mother; sickly; opposed by his own sons; miserable.

Fifth House: Spends for the sake of his son; bereft of sons and learning; inclined to go on pilgrimages.

Sixth House: Short tempered; miserable; a sinner; hostile to his own people; addicted to women other than his own; eye disease. Venus as the 12th lord in the 6th house leads to blindness.

Seventh House: Expenditure on wife; bereft of comforts from wife; weak and stupid; wicked; suffers at the hands of his own wife.

Eighth House: Sweet tongued; medium life span; blessed with good qualities; acquires wealth.

Ninth House: Selfish; hostile towards friends and preceptors; goes on pilgrimages.

Tenth House: Little comfort from father; loss of money through association with the ruler; averse to other's wives; accumulates wealth for his children.

Eleventh House: Rich; suffers losses even if there are combinations for wealth in the chart; long-lived; famous; truthful.

Twelfth House: Spend-thrift; easily angered; sickly; short-lived; looks after the cattle; well-known.

Points to Remember

The above mentioned results must be applied cautiously. The following points must be taken care of :

1. Planets which own two houses represent both the houses and, therefore, give results pertaining to both the houses.
2. When, because of the dual lordship, mutually contradictory results are indicated, they get cancelled.

3. When, because of the dual lordship, different results are indicated, they come to pass.
4. Strong planets produce full results. When the planets are weak, the results manifest weakly.
5. Any results indicated tend to occur when an appropriate dasha operates.

Note:

In the researches being published by our academic group in Delhi, we have been using the placements of different house lords in a very innovative way. For example, the 11th lord in the 12th house can mean an elder brother or sister settling in a foreign country, and also import or export business, etc. The new meanings in the context of changed times must not be lost sight of lest we commit mistakes in interpreting a chart.

...XVIII...
Planets in Different Houses

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्त्रशः।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च॥

Behold, O Partha, My forms divine, hundreds and thousands of them, various in kind, various in shapes and hues. Gita XI/5

We have already discussed the results of placement of house lords in different houses. Here we give a brief account of the placement of various planets, irrespective of their lordship, in different houses. A proper understanding of this aspect is essential for correct predictions.

Placement of planets in different houses involves an interaction between the inherent nature of the planet and the significations of the house concerned. The results of such planetary placements, as mentioned hereunder, have been taken from classical works on Vedic astrology. These results must be applied to individual horoscopes with the openness of a scientist along with suitable adjustments to make them coherent in the modern context.

The Sun

The Sun is favourable in the houses 3, 6, 10 and 11.

First House: Scanty body hair; indolent; cruel hearted; easily angered; of tall stature; arrogant; valiant; unforgiving; dry eyes or defective vision.

Note :

(i) In Mesha lagna (exaltation) = poor vision.

(ii) In Karka lagna = cataract.

(iii) In Simha lagna (own house) = strong; night-blindness.

(iv) In Tula lagna (debilitation) = Blind; poor; bad for progeny.

(v) In Meena lagna = waited upon and served by women.

Second House: Loses wealth through the king; disease in the face or teeth; defective speech; immensely rich.

Third House: Valorous; wealthy; liberal and strong; bereft of brothers; learned; overcomes his opponents.

Fourth House: Bereft of home comforts; devoid of friends, relatives, land and house; heart disease.

Fifth House: Childless; short-lived; poor; worrisome; wise; a wanderer.

Note :

Sun in he fifth house is adverse for the first-born, particularly for a son.

Sixth House: Opulent; powerful; very rich; famous; victorious; a king or a judge; good appetite and digestion.

Seventh House: Poor; wicked; suffers humiliation; ill-looking; sickly; inimical to womenfolk; treads the forbidden path.

Eighth House: Devoid of wealth and comforts; few children; short-lived; deprived of near and dear ones; disease in the eye.

Ninth House: Blessed with wealth, friends, sons and happiness; devoted to gods and Brahmins; adverse for father.

Note :

The Sun is the significator for father. Ninth house indicates father. A significator in its relevant house generally damages the concerned signification.

Tenth House: Renowned, wise and powerful; very wealthy; blessed with sons and relatives; pursues his

undertakings to completion; unconquerable; equal to a king.

Eleventh House: Wealthy; powerful and efficient; enjoys varied comforts.

Twelfth House: Physical ailment; eye disease; fallen from his prescribed pursuits; a wanderer; inimical to father.

The Moon

The Moon is adverse in houses 6, 8 and 12 where it causes Balarishta (or death in early childhood), unless under benefic influences.

First House: Insane; deaf; wicked; mute; mentally disturbed; dark complexioned; ill-looking. If such a Moon is under malefic influence, the native doesn't survive long. These results do not apply to the signs Mesha, Vrisha or Karka identical with the lagna.

Note :

(i) In Mesha lagna : many children.

(ii) In Vrisha lagna (exaltation) : wealthy; famous; good in looks.

(iii) In Karka lagna (own house) : wealthy; famous; good in looks.

(iv) Full Moon in lagna : Fearless; wealthy; long-lived.

Second House: Sweet tongued; wealthy; physical comforts; fond of women; large family; a man of few words.

Third House: Virtuous; brave; blessed with brothers; educated.

Fourth House: Happy; detached; learned; sensuous; fond of water sports.

Fifth House: Blessed with children, wealth and learning; a coward.

Sixth House: Short-lived; soft skin; easily angered; troubled by opponents; abdominal disorders.

Seventh House: Good-looking; given to sexual excess; possesses a beautiful wife; a wanderer.

Eighth House: Wise and learned; fickle; diseased; short-lived.

Ninth House: Devoted to his duties; blessed with comforts, wealth, learning and children; adored by women.

Tenth House: Wealthy; pious; efficient; powerful and liberal; completes his undertakings to perfection.

Eleventh House: Wealthy and famous; brave; thoughtful; blessed with sons; long-lived.

Twelfth House: Indolent; humiliated; miserable; fallen; diseased in the eye; resides in a foreign country.

Mars

Mars is beneficial in houses 3, 6, 10 and 11. In houses 1, 4, 7, 8 and 12, it produces what is called as Kuja-dosha which is adverse for conjugal life.

First House: Cruel; dare-devilish; fickle and sickly; short-lived; injured in the body.

Second House: Bereft of learning, wealth, good food and good company; disease in the oral cavity; a wanderer.

Third House: Valorous; powerful; unconquerable, virtuous and upright; adverse for younger brother.

Fourth House: Bereft of house, lands, money, mother and friends; valiant.

Fifth House: Fickle; unrighteous and wicked; bereft of children, wealth and friends; lacks peace of mind.

Sixth House: Lustful; powerful appetite and digestive capability; annihilation of his foes; a leader.

Seventh House: Wicked; sickly; loses his wife; slim-bodied; poor and quarrelsome.

Eighth House: Miserable; sickly; short-lived; indulges in prohibited deeds; injured body.

Ninth House: A traitor or a killer; irreligious; sinner; favoured by the ruler; adverse for parents.

Tenth House: Cruel; liberal; valorous; equal to a king; famous; held in high esteem.

Eleventh House: Wealthy; lustful; brave; attains to desired pleasures.

Twelfth House: Cruel, repulsive and wicked; bereft of wife; suffers incarceration, misery and eye disease.

Mercury

First House: Healthful; sweet-tongued; learned; a mathematician or a scholar; versed in scriptures; long-lived.

Second House: Good speech; learned; wealthy; enjoys good food.

Third House: Of wavering disposition; given to hard physical labour; deceitful; a sorcerer; good brothers and sisters.

Fourth House: Very learned and scholarly; blessed with wealth, vehicles, home, physical comforts and friends.

Fifth House: Gains eminence through learning; proficient in mantras (potent incantations); many sons; brave and happy.

Sixth House: Easily angered and quarrelsome; argumentative; conqueror of his opponents; indolent; sickly; unhelpful to his near ones.

Seventh House: Knowledgeable; wise and renowned; wealthy wife.

Eighth House: Famous; long-lived; equal to a king; a judge.

Ninth House: Opulent and learned; good speaker; very clever; virtuous and righteous.

Tenth House: Learned; powerful; given to righteous pursuits; famous and efficient.

Eleventh House: Long-lived; truthful; an intellectual; wealthy, famous and indulgent in physical pleasures.

Twelfth House: Indolent, repulsive and miserable; also learned and sweet tongued.

Jupiter

First House: Learned, fearless and long-lived; good in looks; balanced in outlook; wealthy.

Second House: Wealthy; eloquent speaker; good in looks; fond of good food; helpful to others; liberal in gifts.

Third House: Subdued by brother and wife; covetous; wicked and miserable; overcomes his foes; poor digestion; good for brothers and sisters.

Fourth House: Possessed of comforts, wealth, vehicle, wisdom, and near and dear ones; tormentor of foes; good in looks; happy.

Fifth House: Learned and famous; wealthy and virtuous; a minister; suffers because of sons.

Sixth House: Indolent; destroys his enemies; poor digestion; hen-pecked; very famous; physically weak and lustful.

Seventh House: Learned and famous; excels his father; blessed with good wife and sons.

Eighth House: Miserable; servile; earns from service; unclean; adulterous; long-lived.

Ninth House: Devout and learned; wealthy and famous; blessed with sons; a leader or minister.

Tenth House: Completes his undertakings to perfection; possesed of wisdom, wealth and virtue.

Eleventh House: Wealthy, steadfast and long-lived; few sons.

Twelfth House: Indolent, irresolute and wicked; servile; without progeny.

Venus

First House: Good-looking; amorous; learned; happy and long-lived.

Second House: Wealthy; graceful; good speaker; a poet.

Third House: Covetous, rich, controlled by his wife; disinclined toward physical venture.

Fourth House: Good house, ornaments, clothes and vehicles; good in looks; boastful; subdued by his wife.

Fifth House: Wealthy; sensuous; high status; blessed with comforts, sons and friends; good in looks.

Sixth House: Bereft of enemies; poor and miserable; associates with many women; little pleasure from wife; infamous.

Seventh House: Quarrelsome; lustful; lovely in looks; associates with beautiful and low women.

Eighth House: Long-lived; opulent; numerous physical comforts; equal to a king; ever contented.

Ninth House: Learned and wealthy; possesses wife, children, friends and other physical comforts; religiously inclined.

Tenth House: High status; powerful; wealthy and famous; helped by women.

Eleventh House: Wealthy; associates with women not his own; bereft of all pains and miseries.

Twelfth House: Indolent; fallen; skilled lover; debauched.

Saturn

First House: Miserable; indolent, lustful, ugly and sickly; defective limbs and mal-odorous body.

Note :

Very good results occur if Saturn is in the lagna identical with :

(i) its exaltation sign (Tula),

(ii) own signs (Makara and Kumbha), and

(iii) signs of Jupiter (Dhanu and Meena)

In all these, Saturn in lagna makes one equal to a king, a headman of a village or town, long-lived, virtuous and scholarly.

Second House: Destitute; untruthful and indigent; suffers disease of oral cavity. In later years, he quits his place

of residence and earns wealth, possessions and comforts.

Third House: Wickedly inclined; indolent; strong, liberal and full of wisdom; wealthy.

Fourth House: Adverse for mother; bereft of near and dear ones; wise and rich; sickly in early age.

Fifth House: Insane, fickle, unhappy; devoid of sons, comforts and wisdom; overcomes his opponents.

Sixth House: Wealthy; big appetite; very lustful; good in looks; tormented by his enemies.

Seventh House: Ever ailing; indigent; sickly wife; unclean and repulsive.

Eighth House: Heroic and aggressive in the beginning, he loses his strength and money later; perianal disease.

Note :

Saturn in the 8th house is generally favourable for good health and longevity.

Ninth House: Irreligious, unfortunate and penurious; adverse for father; hurtful to others.

Note :

Astrological prediction is an art of synthesis and should not be done on the basis of a single factor.

Venus		Rahu	Jup (R)
Lagna SunMon Mer(R)	**Swami Ramakrishna Paramahamsa**		
Mars	Feb. 18, 1936		
	Ketu	Sat (R)	

Venus 12 1
Lagna SunMon Mer(R) 11
Mars 10 9
Rahu 2
8 Ketu
5
3 Jup (R) 4
7 Sat (R) 6

Lagna	3°13'	Mars	22°15'	Venus	9°04'
Sun	6°53'	Mercury (R)	15°08'	Saturn (R)	13°41'
Moon	22°04'	Jupiter (R)	14°33'	Rahu	2°31'

For instance, Saturn in the 9th house has produced two of the greatest spiritual giants in recent times, Swami Ramakrishna Paramahamsa and Ma Anandamoyee.

See the horoscope of Swami Ramakrishna Paramahamsa.

Tenth House: Learned, wealthy and powerful; a judge or a leader; proud and heroic.

Eleventh House: Stable renown; good health; much wealth; voluptuous and long-lived.

Twelfth House: Defective vision; spendthrift; shameless and miserable; a leader.

Rahu

Rahu is beneficial in houses 3, 6, 10 and 11.

First House: Cruel, wealthy and short-lived; courageous but wicked; without compassion; ugly hair, nails and looks; disease in upper part of the body.

Note :

(i) Rahu in lagna, identical with Mesha, Karka and Simha : Pleasures and affluence.

(ii) Rahu in lagna, aspected by benefics : Productive of all comforts and enjoyments.

Second House: Quarrelsome; poor; thievish; earns money through favours from the king; unclear speech; disease in the oral cavity; speaks with hidden meanings; deals in animal skins or sale of fishes, etc.

Third House: Wealthy, valiant and proud; long-lived; opposed to his brothers; blessed with sons, wife, friends and physical enjoyments; if exalted it ensures vehicles and servants.

Note : Rahu gets exalted in Vrisha.

Fourth House: Destitute; foolish; short-lived; bereft of wealth and physical comforts; opposed to his wife.

Fifth House: Easily angered; harmful to children; compassionate; suffers from phobias; abdominal ailments.

Sixth House: Tormented by foes; annihilator of foes; blessed with wealth, children and varied physical comforts; resorts to adultery; perianal disease; long-life.

Seventh House: Loses wealth through women; adulteror; bereft of wife; wicked; brave; ailing.

Eighth House: Short-lived; suffers from Vaata-related sickness; few children; wicked and miserable; fearless; perianal disease; indolent.

Ninth House: Leader of a group, village or town; opposed to his father; cruel; ugly dress; tormented by his opponents.

Tenth House: Fearless; helpful to others; famous; sensuous; engaged in unlawful pursuits; learned, wealthy and a minister; detached; a wanderer.

Eleventh House: Wealthy; long-lived; few children; eager for combat; keeps his senses under control; good looking; a man of few words; versed in scriptures; lives in a foreign land; suffers ear disease.

Twelfth House: Bereft of comfort, wealth and virtue; immoral; secretly sinful; fickle; sickly; suffers from water-related disease; lives in a foreign land.

Ketu

Like other malefics, Ketu too is good in houses 3, 6, 10 and 11.

First House: Sickly; avaricious; worrisome; displaced from residence and status; fear from wicked people; injured body; suffers from Vaata-related disorders.

Note :

(i) Ketu in lagna, aspected by benefics : princely pleasures.

(ii) In the lagna, in a sign of Saturn : wealthy and blessed with children.

Second House: Bereft of learning and wealth; disease of the eye or oral cavity; unclear speech; opposed to his near and dear ones; eats at others' houses.

Note :

Located in the sign of a natural benefic : physical comforts.

Third House: Virtuous; wealthy; eager for combat; destroys his enemies; sensuous; long-lived; lacks friends and brothers; pain in the upper limb.

Fourth House: Loses mother, wealth, ancestral lands, and house; lives in a distant land or in others' houses; fond of propagating malicious gossip.

Fifth House: Abdominal disease; phobias; scared of water; lacking in learning and progeny.

Sixth House: Annihilator of foes; good health; generous and erudite; humiliated by maternal uncle; gains through quadrupeds.

Seventh House: No comfort from wife; stupid; a wanderer; associates with wicked women; disease of the intestines and seminal fluid; loss of wealth; fear from water; suffers humiliation.

Note :

Ketu in the seventh house in Vrischika (exaltation) : Multiple benefits.

Eighth House: Perianal ailments; separation from near and dear ones; accident or injury from weapons; avaricious; desirous of wealth and wives of others; sickly and immoral.

Note :

Ketu in the eighth house in Mesha, Vrisha, Mithuna, Kanya and Vrischika : gain of wealth.

Ninth House: Short temper; eloquent; desirous of progeny; hostile to his father; bereft of brothers and sisters; arrogant; disease in the upper limb; becomes fortunate through the help of mlechchhas (outsider non-believers).

Tenth House: Powerful; renowned; cruel; destroys his opponents; knower of the Self; no comfort from father; not good in looks; ever a wanderer.

Note :
Ketu in the tenth house identical with Mesha, Vrisha, Kanya or Vrischika : annihilates his foes.

Eleventh House: Valiant; powerful; renowned; virtuous; learned; good in looks; scared; wicked sons.

Twelfth House: Immoral; commits sins secretively; disease of legs, feet, anal region and eye; conqueror in war; spends on good deeds; fickle.

Planets in Different houses from The Moon

Manasagari, the classic on Vedic astrology, mentions specific results for placement of planets in relation to the Moon. This underscores the importance of the Moon in predictive astrology. The Moon has been considered as almost equal to the lagna or the ascendant in matters of prediction. The following is a brief account of the results of planets when located in different houses, as considered from the Moon.

Sun

1st House: Distant traveller; immersed in pleasures; inclined toward strife.

2nd House: Blessed with servants; commanding dignity; honoured by the ruler.

3rd House: Desirous of riches (gold!); chaste; controlling many human beings (like kings).

4th House: Mother's killer (causes harm to mother!).

5th House: Troubles through daughters; many sons.

6th House: Conqueror of foes; works for Kshatriyas.

7th House: Association with beautiful wife; good character; honoured by kings; Tapasvi.

8th House: Creates strife; numerous ailments.

9th House: Inclined toward religion; truthful; suffers at the hands of relatives.

10th House: Excessively rich; praised by the wealthy.

11th House: Royal dignity; versed in several branches of knowledge, famous, heads his family.

12th House: One-eyed.

Mars

1st House: Red-eyed, reddish complexion; bleeding wounds.

2nd House: Owns land; son takes to agriculture.

3rd House: Has 4 brothers; good natured; ever comfortable.

4th House : Bereft of comfort and wealth; loss of wife.

5th House: Bereft of sons. If wife has Mars in lagna, he becomes childless certainly.

6th House: Prone to Adharma, illness and enmity toward others.

7th House: Ill-natured and ill-tempered wife.

8th House: Sinner; killer; bereft of good nature and truthfulness.

9th House: Wealthy; begets a son in old age.

10th House: Comforts, conveyances, money.

11th House: Famous in king's court; dignified; handsome.

12th House: Hurts all, including his mother.

Mercury

1st House: Bereft of comforts and good appearance; harsh tongued; low thinking; ever on the move.

2nd House: Wealthy, having house, relatives and money. Dies of ailments arising from cold.

3rd House: Having wealth and property; benefits from association of great men and rulers.

4th House: Ever comfortable; gains from maternal relations.

5th House: Intelligent, learned, of good appearance, immersed in sensual pleasures; harsh of tongue.

6th House: Miserly; coward; scared of conflicts; hairy body and big eyes.

7th House: Dominated by women; miserly, wealthy; long lived.

8th House: Coldness of constitution, famous among rulers, feared by foes.

9th House: Opponent of his own religion; immersed in others' religion; opposes all, callous in nature.

10th House: Blessed with 'Raja-Yoga'. If the Moon is in the tenth house, he is the leader in his family.

11th House: Gains at each step; marries at 11 years.

12th House: Ever miserly; his son never wins (always loses!).

Jupiter

1st House: Long lived; free from ailments; powerful; ever wealthy.

2nd House: Respected by rulers; lives a hundred years; quick in movements; valourous; endowed with virtue.

3rd House: Loved by women; father gains wealth during the seventeenth year of the native.

4th House: Bereft of comforts; trouble from maternal side; serves in other's house.

5th House: Good eyesight; valorous; blessed with sons; wealthy and dominating.

6th House: Indifferent; bereft of home; long life, but living on alms or through low deeds.

7th House: Long lived; sweet tongued; healthy; impotent; jaundiced; leader in his family.

8th House: Physical ailments and discomforts in plenty.

9th House: Wealthy; virtuous; service to guru and gods.

10th House: Leaves wife and sons to become a Tapasvi.

11th House: Blessed sons; vehicles; dignified as a king.

12th House: Opposes his near and dear ones. If Jupiter aspects the sixth house from lagna, the native is comfortable.

Venus

1st House: Death in water; paralysis; violent death.

2nd House: Wealthy; scholar; valorous like a king.

3rd House: Religiously inclined; wise; earns from mlechchhas.

4th House:	Phlegmatic temperament; weak-bodied; bereft of money in old age.
5th House:	Many daughters; rich; no fame.
6th House:	Prodigal; loser in battle.
7th House:	Without 'Purushartha'; foolish, suspicious.
8th House:	Famed; fighter; generous; wealthy; gets various comforts.
9th House:	Many brothers; many sisters; many friends.
10th House:	Gives comfort to mother and father; long life.
11th House:	Long life; bereft of illness and opponents.
12th House:	Associatess with others' wives; lewd; foolish.

Saturn

1st House:	Adverse for health, friends and relatives.
2nd House:	Bad for mother; lives on goat milk.
3rd House:	Several daughters who die soon after birth.
4th House:	Shows 'Purushartha'; annihilates foes.
5th House:	Wife dark-complexioned and sweet-tongued.
6th House:	Alpayu (short-lived); many troubles.
7th House:	Religious; generous; marries many women.
8th House:	Bad for father; ill effects vanish by giving alms.
9th House:	Loss of wealth in Saturn dasha.
10th House:	Equivalent to a king; miserly; wealthy.
11th House:	Bad for health; irreligious.
12th House:	Poor; beggar; irreligious

Rahu

1st, 10th or 9th House:	King; by old age he only remains a wealthy man.
6th or 12th House:	King or minister; wealthy.
4th or 7th House:	Bad for parents; ever unhappy.
2nd or 11th House:	No comfort despite wealth and fame.
5th House:	Death by drowning; no comforts.

...XIX...
Planets in Different Signs

पश्यादित्यान्वसून्रुद्रानश्विनौ मरुतस्तथा।
बहून्यदृष्टपूर्वाणि पश्याश्चर्याणि भारत।।

Behold the Adityas, the Vasus, the two Ashwins, and also the Maruts. Behold, O Bharata, many wonders never seen before. Gita XI/6

Even as the placement of various house lords and planets in different houses is important in predictions, so also are horoscopic indications consequent upon an interaction of planets and signs. The inherent nature of a planet undergoes modifications depending upon the sign it is located in. The following is a brief account of the indications given by planets when located in different signs, according to the classical works on astrology. A literal application of the results mentioned here-under must, however, be avoided.

The Sun in Different Signs

Mesha: Courageous, fighter, famous for book writing, wanderer, aggressive, of strong bones, afflicted by disorders of blood and Pitta, lacking wealth, and earning his livelihood from the use of weapons. If the Sun is *exalted*, his adverse influences are less marked.

Note :

The Sun is exalted at Mesha 10°. Mesha is a sign of Mars which is an aggressive planet and also rules bone marrow. Mesha is also a movable sign, hence 'wanderer'.

Vrisha: Tolerant, wise, skilful in dealing with others; earning

through scents, clothes as well as from sinful acts; dislikes feminine association; skilled in instrumental music; suffers from diseases of the oral cavity and the eye.

Mithuna: Good to look at, learned, wealthy, sweet-tongued; well-versed in astrology; keen learner, famous, having two mothers.

Karka: Poor, ignorant, servile; opposed to his father and other near ones; tormented by hard labour; good speaker, religiously inclined, conceited; suffering from ailments of Kapha and Pitta; having royal bearing (if under benefic influence).

Note : The Sun is a royal planet. Karka is owned by the Moon which is also a royal planet.

Simha: Easily angered; destroyer of his enemies; frequents hills and jungles; full of strength and vigour; learned; versed in multiple arts; relishes animal food; rich; royal bearing; consistent, and suffering from ear trouble.

Kanya: Having a body like that of a woman; physically weak; skilled in writing, painting, poetry and mathematics; shy nature; linguist; respectful to elders; sweet tongued; capable of earning money.

Note : Kanya literally means a virgin. The Sun in this sign gives a delicate body.

Tula: Sinner; overcome by opponents; servile; quarrelsome; bereft of wealth; distiller of liquors, goldsmith, or a blacksmith; inconsistent; interested in others' wives; humiliated by the ruler; courageous (foolhardy!).

Note : The Sun is debilitated in Tula 10°.

Vrischika: Quarrelsome, easily angered, keen to pick up fights, skilled in the use of weapons; cruel and daring; opposed to his parents; prone to be hurt by poison, weapon or fire; wastes his earnings; follows the prescribed norms of religious discipline.

Dhanu: Rich; liked by the ruler; schola·; devoted to gods and Brahmins; skilled in the use of weapons; worthy of

reverence; intelligent; having knowledge of medicine; and strong of body.

Makara: Covetous; coward; wanderer; poor; bereft of comforts; indulgent in unworthy acts; adept; opposed to his dear ones and enjoying the wealth of others.

Kumbha: Bereft of comforts as well as children; strong of limb; indulgent in base and unworthy acts; short tempered; too fixed in his ideas; inconsistent in friendship; prone to heart disease.

Note : The Sun is uncomfortable in the signs of Saturn who happens to be his bitter enemy although also his son. The Sun also signifies the heart.

Meena: Blessed with friends and a loving wife; learned; destroyer of enemies; earning through the sale of articles procured from water, or through land and irrigation; respected by women; having many brothers; and suffering from some secret ailment.

Aspects on The Sun in Different Signs

1. In the signs of Mars (Mesha and Vrischika)

(a) *Moon* : Charitable; delicate body; good looking; many servants; fond of women.

(b) *Mars* : Very strong; cruel; red-eyed; retains composure in war.

(c) *Mercury* : Bereft of courage, comfort and wealth; servile; weak and ugly.

Note : Mercury cannot aspect the Sun in a Rashi chart. Are these results to be applied to divisional charts?

(d) *Jupiter* : Wealthy; minister or judge; charitable; respected among his family members.

(e) *Venus* : Interested in women of ill-repute; opposed by many; poor; few friends; suffers from skin disease.

Note : Venus too, like Mercury, cannot aspect the Sun in a Rashi chart.

(f) Saturn: Devoid of courage; ailing; little intelligence; ugly.

2. In the signs of Venus (Vrisha and Tula)

(a) *Moon* : Many wives; attached to women of ill-repute; earns through professions related to water.

(b) *Mars* : Retains composure in war; strong and courageous; earns through his own efforts.

(c) *Mercury* : Adept in music, poetry and book writing; good in looks.

(d) *Jupiter* : Many friends and foes; minister; wealthy and satisfied.

(e) *Venus* : Beautiful eyes; coward; minister to a king; wealthy.

(f) *Saturn* : lazy; poor; ailing; cohabiting with old women.

3. In signs of Mercury (Mithuna and Kanya)

(a) *Moon* : Tormented by friends and foes alike; always sad; troubled by foreign travel and residence.

(b) *Mars* : Afraid of enemies; quarrelsome; conquered in war; sad and humiliated.

(c) *Mercury* : Kingly qualities; famous; blessed with friends; devoid of foes; suffers from disease of the eye.

(d) *Jupiter* : Very learned, knows secret mantras; aggressive, prone to lose mental poise; frequent foreign travel or residence.

(e) *Venus* : Comforted by wife, children and wealth; good looking, healthy.

(f) *Saturn* : Easily excited; foolish; tricky; with many servants.

4. In the Moon's sign (Karka)

(a) *Moon* : Equivalent to a king; cruel; earns wealth through pursuits related to water.

(b) *Mars* : Suffers from inflammations, perianal ailments etc.; devoid of friends; bereft of progeny.

(c) *Mercury* : Famous for his learning and status; liked by the king; clever; without foes.

(d) *Jupiter* : Ambassador; high status; very famous and versatile.

(e) *Venus* : Earning through women; does good to others; brave; sweet tongued.

(f) *Saturn* : Suffers from Kapha and Vaata ailments; covets others' wealth; distorted wisdom; back-biter.

5. In his own sign (Simha)

(a) *Moon* : Tricky, wise, liked by the king; suffers from Kapha related ailments.

(b) *Mars* : Brave and courageous; very clever; lover of several women; feared by others.

(c) *Mercury* : Skilled in writing; fond of travel; lacks physical strength.

(d) *Jupiter* : Builder of temples, orchards, ponds, etc.; strong; wise; loves solitude.

(e) *Venus* : Cruel; shameless; disliked by his relatives; skin ailment.

(f) *Saturn* : Torments his near and dear ones; spoils others' work; suffers impotence.

6. In the signs of Jupiter (Dhanu and Meena)

(a) *Moon* : Blessed with sons, learning and fame; good to look at; equal to a king; contented.

(b) *Mars* : Earns fame in war; aggressive; clear speech; wealthy and comfortable.

(c) *Mercury* : Poet; linguist; sweet tongued; liked by others; possesses knowledge of minerals, metals etc.

(d) *Jupiter* : Learned; wealthy; associates with the king.

(e) *Venus* : Blessed with a virtuous and beautiful wife; good clothes.

(f) *Saturn* : Unclean; serves the sinners; covets others' food; tends cattle.

7. In the signs of Saturn (Makara and Kumbha)

(a) *Moon* : Trickster; unstable mind; loses money and comfort through association with women.

(b) *Mars* : Tormented by illness and enemy; physical injury.

(c) *Mercury*: Brave; of the nature of eunuchs; unclean body; covets the wealth of others.

(d) *Jupiter* : Wise; famous; provides refuge to many.

(e) *Venus* : Earns his living by dealing in conch shells and the like; gains from women of ill-repute.

(f) *Saturn* : Annihilator of foes; earns the confidence of the king; happy.

The Moon in Different Signs

Mesha: Easily angered; wealthy; without brothers (and sisters); blessed with sons; courageous; wanderer; inconsistent; lustful; pleasing to women; honoured by the ruler; scared of going into water; weak-kneed, having round and pretty eyes, disfigured nails and scarred head; scanty hair on the body.

Vrisha: Charitable; curly hair; sensuous; honoured; blessed with physical pleasures; very courageous; strong; father of many daughters; having prominent face, shoulders, thighs, knees and feet; deprived of money, family and progeny; forgiving in nature; stable in friendship. Moon in the first half of Vrisha is adverse for mother, in the second half for father.

Mithuna: Poet; blessed with physical pleasures, skillful in sexual act; good looking; highly intelligent; jovial; versed in scriptures, interprets hidden thoughts; pleasant eyes, sweet tongued.

Karka: Of fluctuating wealth; knower of astrology; fast in

walking; blessed with houses, land, fortune and friends; indulgent in physical pleasures; liable to lose his cool; likes water sports, orchards and watery places.

Simha: Frequents hills and jungles; broad face, neck and bones; energetic; scanty hair on the head; hater of women; tormented by hunger, thirst, and abdominal and dental ailments; likes animal food; charitable; aggressive; few sons; devoted to his parents; indulges in physical pleasures.

Kanya: Fond of women and tormented by them; of pleasing looks; very learned; teacher; religiously inclined; sweet tongued, truthful, composed; does good to others; forgiving nature; many daughters and few sons; likes song, dance and music; enjoys the wealth of others; lives in a foreign land.

Tula: Prominent nose and eyes, slim-bodied; hen-pecked; devoted to gods, Brahmins and to the virtuous; skilled in trade; doesn't covet others' wealth; of fluctuating fortune; forgiving in nature; defective of some limb; ailing; helpful to relatives and abandoned by them.

Vrischika: Sickly in early age; strong of body; covetous; atheist; pretty eyes; wealthy; fond of others' wives; cruel hearted; bereft of relatives; deprived of his wealth by the ruler; having prominent abdomen and forehead; indulges in secret sins.

Dhanu: Of a Sattvik nature; wealthy; haughty; versed in several arts; inherits property; charitable; strong; eloquent speaker; poet; religiously inclined; opposed to his own relatives; very courageous; yields only to love and kindness.

Makara: Versed in music; learned; subdued by women; charitable and forgiving; pleasing to his wife; religiously inclined; wanderer; lazy; intolerant of cold or chill; beautiful eyes and skin; beautiful and tall body.

Kumbha: Indolent; clever; attached to others' wives; sinful; sculptor; liked by friends; ill-natured; poor; enjoys the wealth of others.

Meena: Very talented; earning by dealing in produce of the ocean, like pearls, etc.; devoted to his wife and children; sculptor; overcomes his opponents; easily yields to women; good natured and charitable; has a beautiful and symmetrical body.

Aspects on the Moon in Different Signs

1. In Mesha
   - (a) *Sun* : Short temper; poor; beggar.
   - (b) *Mars* : Suffers from dental and eye ailments; injury from weapons; high status; ailments of the urinary system.
   - (c) *Mercury* : Learned; good speaker and poet; famous.
   - (d) *Jupiter* : Equal to a king in status; wealthy.
   - (e) *Venus* : Very amiable; virtuous; good speaker.
   - (f) *Saturn* : Sickly; liar; thief.

2. In Vrisha :
   - (a) *Sun* : Devoted to agriculture; undergoes hard labour; servile.
   - (b) *Mars* : Excessively indulgent in sex; liked by women; associates with good people; bereft of property.
   - (c) *Mercury* : Learned; eloquent speaker; highly talented.
   - (d) *Jupiter* : Virtuous; famous; adorable; blessed with good wife and children.
   - (e) *Venus* : Blessed with numerous physical comforts; equivalent to a king.
   - (f) *Saturn* : Wealthy; ill-natured; bad for mother.

3. In Mithuna
   - (a) *Sun* : Poor; clever; good looking; suffers miseries.
   - (b) *Mars* : Very brave; learned; dealer in weapons; defective in some limb.
   - (c) *Mercury* : Equal to a king; confidant; overcomes his opponents.
   - (d) *Jupiter* : Sagacious; a teacher; learned.

(e) *Venus* : Bereft of fear; blessed with beautiful wife, conveyances and ornaments.

(f) *Saturn* : Bereft of wealth, wife, vehicle and progeny; a weaver.

4. In Karka

(a) *Sun* : Eye disease; looks after a king's fort; poor.

(b) *Mars* : Valiant; high status; weak body.

(c) *Mercury* : Learned; poet; a minister.

(d) *Jupiter* : Learned; famous; valiant; a king.

(e) *Venus* : Blessed with precious gems and ornaments; good to look at; associates with women of ill-repute.

(f) *Saturn* : Wanderer; hostile to mother; dealer in iron or weapons.

5. In Simha

(a) *Sun* : Blessed with good qualities; brave; equal to a king; delay or denial of progeny.

(b) *Mars* : Equal to a king; commander of an army; easily angered.

(c) *Mercury* : Devoted to wife; learned; astrologer.

(d) *Jupiter* : Wealthy; Virtuous; famous.

(e) *Venus* : Learned; sickly; devoted to wife; equal to a king.

(f) *Saturn* : Takes to agriculture; bereft of wealth and home comforts; sinner; a barber.

6. In Kanya

(a) *Sun* : Serves women; varied comforts.

(b) *Mars* : Sculptor; famous; wealthy; eager for battle.

(c) *Mercury* : A poet or astrologer; winner in a debate; equal to a king.

(d) *Jupiter* : Liked by the king; leader of an army; keeps his word.

(e) *Venus* : Many wives; wealthy; learned; highly talented.

(f) *Saturn* : Bereft of wealth and wisdom; dependant upon women; poor memory.

7. In Tula

(a) *Sun* : A wanderer; sickly; poor; humiliated; without any comforts.

(b) *Mars* : Ill-tempered; addicted to others' wives; a killer; suffers eye disease.

(c) *Mercury* : Possesses many talents; very wealthy; learned; good speaker.

(d) *Jupiter* : Highly respected; dealer in gold and precious stones.

(e) *Venus* : Healthy; good looking; wealthy; learned; a trader.

(f) *Saturn* : Cruel; wealthy; indulges in physical pleasures.

8. In Vrischika

(a) *Sun* : Learned; wanderer; devoid of comforts and wealth; disliked by others.

(b) *Mars* : Famous; equal to a king; winner in a war; voracious eater.

(c) *Mercury* : Crude in speech; father of twins; capable.

(d) *Jupiter* : Adheres to norms; good looking.

(e) *Venus* : Wealthy; pleasant; knower of others' weaknesses; a washerman.

(f) *Saturn* : Sickly; defective of some limb; greedy.

9. In Dhanu

(a) *Sun* : Wealthy; famous; equivalent to a king.

(b) *Mars* : Leader of an army; wealthy; valorous; famous.

(c) *Mercury* : Sculptor; astrologer; defends his near and dear ones.

(d) *Jupiter* : Beautiful body; religiously inclined; a minister; high status; wealthy.

(e) *Venus* : Good looking; several comforts; blessed with good friends and wife; offers refuge to many.

(f) *Saturn* : Good speaker; possesses strength; inclined to philosophical learning; arrogant; addicted to courtesans.

10. In Makara

(a) *Sun* : Poor; wanderer; ugly; helps others.

(b) *Mars* : Famous; equal to a king; wealthy and fortunate.

(c) *Mercury* : Equal to a king; shunned by wife and children.

(d) *Jupiter* : Very valorous; a king; blessed with many wives, children and friends.

(e) *Venus* : Learned; enjoys the wealth and women of others.

(f) *Saturn* : Indolent; ugly; rich; addicted to others' wives.

11. In Kumbhȧ

(a) *Sun* : Ugly; immoral; takes to agriculture.

(b) *Mars* : Truthful; lazy; servile; wicked.

(c) *Mercury* : Blessed with physical comforts; good speaker; equal to a king.

(d) *Jupiter* : Equal to a king; blessed with status and possessions.

(e) *Venus* : Addicted to women not his own; devoid of physical pleasures; sinner; coward.

(f) *Saturn* : Addicted to others wives; irreligious. Benefic aspects ensure fame and prosperity.

12. In Meena

(a) *Sun* : Very sensuous (under the influence of Kamadeva, the god of sexual union!); rich; leader of an army; a sinner.

(b) *Mars* : Wicked; humiliated; bereft of comforts.

(c) *Mercury* : Very witty; wealthy and famous; enjoys others' wives.

(d) *Jupiter* : Good looking; very wealthy; enjoys many women; equal to a king.

(e) *Venus* : Learned; amiable; indulges in music, dance and singing.

(f) *Saturn* : Tormented by sexual urge; addicted to low and ugly women; a sinner.

Mars in Different Signs

Mesha: Truthful; bold; eager for battle; endowed with fame and wealth; good speech; liked by all; blessed with cattle and agricultural produce; easily angered; and associates with many women.

Vrisha: Many enemies; few comforts; foul-tongued; a sinner; singer; tends to corrupt virtuous women.

Mithuna: Big family; good looking; knows many subjects; poet, sculptor; religiously inclined; inclined to go abroad.

Karka: Lives and eats in the house of others; sickly; miserable; earns from land and water-related pursuits.

Simha: Valorous; poor; frequents forests; undertakes strenuous work; intolerant; likes hunting; irreligious tendancies; tends to lose his first wife.

Kanya: Wealthy; large family; sweet tongued; learned; spendthrift; religiously inclined; frightened by enemies.

Tula: Wanderer; speaker; good looking; loves his wife, preceptors and friends; likely to lose his first wife.

Vrischika: Conqueror; truthful; leader of a gang of thieves; tormentor of foes; sustains injury from poison, fire or weapon.

Dhanu: High status; weakened from injuries by weapons; bitter tongued; inclined towards hard labour; disrespectful to his preceptors and elders.

Makara: Leader of an army; a king; courageous in battle; earns through his personal efforts; resides in his own country.

Kumbha: Sickly; opposed to his own people; lacks humility; liar, jealous, unfortunate; having a hairy body.

Meena: Humiliated by his own people; disrespectful to Brahmins and preceptors; sickly; wicked; residing abroad; enjoys being praised.

Aspects on Mars in Different Signs

1. In its own signs

   (a) *Sun* : A minister or judge; good speaker; blessed with money, wife and sons.

   (b) *Moon* : Brave; addicted to others' wives; physical injuries; adverse for mother.

   (c) *Mercury* : Sensual; addicted to women of easy morals; covets others' wealth.

   (d) *Jupiter* : Learned; sweet tongued; devoted to his father; wealthy.

   (e) *Venus* : Voracious eater; suffers on account of women.

   (f) *Saturn* : Addicted to others' wives; shunned by his own people; weak-bodied.

2. In signs of Venus

   (a) *Sun* : Wanders in forests and mountains; easily angered; hates women.

   (b) *Moon* : Opposed to his mother; coward; addicted to several women.

   (c) *Mercury*: Learned; inclined to much talking; quarrelsome; good looking.

   (d) *Jupiter* : Fortunate; indulges in dance and music.

   (e) *Venus* : Worthy of praise; minister; commander; blessed with many comforts.

   (f) *Saturn* : Famous; amiable; wealthy; learned.

3. In signs of Mercury

   (a) *Sun* : Learned; wealthy; valorous; dweller of forests, mountains or forts.

   (b) *Moon* : Leader of women; amiable; wise; wealthy; takes to security of the ruler.

(c) *Mercury* : Talks excessively; loves poetry; versed in mathematics; tells pleasing lies.

(d) *Jupiter* : Ambassador or a king; very skilful; leader of men; quits his country.

(e) *Venus* : Wealthy; enjoys good food and clothes; devoted to his wife.

(f) *Saturn* : Takes to agriculture; lazy; brave; ugly.

4. In the Moon's sign

(a) *Sun* : Suffers from excess of Pitta; a judge; capable of inflicting punishment.

(b) *Moon* : Sickly; of low character; ordinary looks.

(c) Mercury : Ugly; shameless; sinner; bereft of friends.

(d) *Jupiter* : Famous; learned; high official status.

(e) *Venus* : Tormented by association with women; suffers humiliation; loses money in wicked deeds.

(f) *Saturn* : Travels, and earns, by sea; good looking; equivalent to a king.

5. In the Sun's sign

(a) *Sun* : Wanders in woods and mountains; aggressive; protects his own people.

(b) *Moon* : Tough body; cruel hearted; adverse for mother; skilful and intelligent.

(c) *Mercury* : Sculptor or painter; poet; greedy; very clever.

(d) *Jupiter* : Leader of an army; liked by the king; learned; fulfils the desires of many people.

(e) *Venus* : Good looking; enjoys many women; famous; youthful.

(f) *Saturn* : Looks older for his age; poor; worrisome; lives in others' houses.

6. In signs of Jupiter

(a) *Sun* : Adored by men; lives in woods or mountains or forts; cruel nature.

(b) *Moon* : Quarrelsome; learned; opposed to the king.

(c) *Mercury* : Very clever; learned; sculptor; amiable.

(d) *Jupiter* : Leaves his place of residence; bereft of wife and comforts; ever engaged in overcoming his foes.

(e) *Venus* : Addicted to women; blessed with many comforts.

(f) *Saturn* : Servile; ever wandering; poor looks; sinful.

7. In signs of Saturn

(a) *Sun* : Aggressive; brave; blessed with wealth, wife and progeny.

(b) *Moon* : Hostile to mother; inconsistent in friendship; displaced from his place of residence.

(c) *Mercury* : Very sweet tongued; poor; weak; deceitful and irreligious.

(d) *Jupiter* : Long-lived; good looking; liked by the king; and blessed with brothers.

(e) *Venus* : Quarrelsome; hen-pecked; blessed with numerous comforts.

(f) *Saturn* : Very wealthy; hates women; many children; learned; equal to a king, and valorous in battle.

Mercury in Different Signs

Mesha: Wicked; quarrelsome; cunning; slim-bodied; liar; of changing mind; versed in singing and dance; fond of sexual union; voracious eater; wastes money; suffers debts and imprisonment.

Vrisha: Wealthy; trustworthy; charitable; skilled in many arts; clever; sensual; famous; versed in music; witty.

Mithuna: Fine clothes; wealthy; good speaker or orator; proud; disinclined towards sex; brought up by two mothers; versed in Vedas and Shastras; and generally comfortable.

Karka: Scholarly; residing in foreign country; addicted to pretty women; excessive talker; wickedly inclined; opposed to his friends and relatives; poet, singer, a dancer; earns through water-related pursuits.

Simha: Wanderer; devoid of learning; famous; liar; poor memory; bereft of wealth and property; disliked by women; and servile.

Kanya: Religiously inclined; learned; poet, writer, orator; honoured; fearless; arguementative; forgiving in nature.

Tula: Clever in speech; versed in several arts; keen to spend his money; devoted to gods, Brahmins and preceptors; trader; indulges in physical pleasures.

Vrischika: Industrious; irreligious; shameless; cruel; greedy; associates with wicked women; deceitful; covets the wealth and belongings of others.

Dhanu: Learned; scholarly; famous; forgiving; versed in scriptures; a renunciant; brave; wealthy; a teacher or preceptor, writer; clever speaker; associates with worthy women.

Makara: Servile; foolish; impotent; liar, back-biter; shunned by his relatives; very fickle; desirous of physical pleasures; ugly and coward.

Kumbha: Troubled by opponents; impotent; shuns the prescribed duties; unclean; uncultured; defective speech; servile and coward.

Meena: Good natured; pious; lives in distant lands; capable; liked by friends; helps others while himself poor.

Aspects on Mercury in Different Signs

1. In signs of Mars

   (a) *Sun* : truthful; loved by his brothers; endowed with physical pleasures.

   (b) *Moon* : Lover of dance and music; fond of women; sensuous; wicked; blessed with servants and vehicles.

   (c) *Mars* : Resorts to falsehood; good speaker; quarrelsome; learned and very rich; suffers from thirst.

   (d) *Jupiter* : Wealthy; happy; endowed with soft skin and hair.

   (e) *Venus* : Clever speaker; polite; trustworthy; liked by women.

(f) *Saturn* : Cruel; courageous; aggressive; and miserable.

2. In signs of Venus

(a) *Sun* : Sickly; poor; servile; suffers humiliations.

(b) *Moon* : Rich; trustworthy; healthy; famous; serves the ruler.

(c) *Mars* : Humiliated by the ruler; tormented by disease and by opponents; deprived of physical pleasures.

(d) *Jupiter* : Learned; trustworthy; leader of his town or village; famous.

(e) *Venus* : Fortunate; good clothes and ornaments; young women fall for him.

(f) *Saturn* : Devoid of comforts; tormented by wife, children or friends.

3. In its own signs

(a) *Sun* : Truthful; good looking; liked by the ruler.

(b) *Moon* : Fond of scriptures; sweet tongued but excessive talker; quarrelsome.

(c) *Mars* : Liked by others; serves the ruler; back-biter.

(d) *Jupiter* : High governmental status; good looking; wealthy; brave.

(e) *Venus* : Scholarly; employed by the king; firm in friendship; addicted to wicked women.

(f) *Saturn* : Kind hearted; pursues his undertakings to accomplishment; wealthy.

4. In the Moon's sign :

(a) *Sun* : Washerman; gardner; builder; goldsmith; maker of garlands.

(b) *Moon* : Suffers physical torments /ailments through women; weak-bodied; bereft of comforts.

(c) *Mars* : Limited education; excessive talker; good in looks; tells likeable lies; thievish.

(d) *Jupiter* : Wise; kind-hearted; fortunate; learned; honoured by the ruler.

(e) *Venus* : Beautiful like Kamadeva (the god of Love); sweet tongued; versed in dance and music.

(f) *Saturn* : Deceitful; wicked; thankless; suffers imprisonment.

5. In the Sun's sign

(a) *Sun* : Jealous; servile; cruel; fickle and shameless.

(b) *Moon* : Good in looks; capable; fond of poetry, dance and music; wealthy; well-dressed.

(c) *Mars* : Wicked; unwise; miserable; suffers physical injuries.

(d) *Jupiter* : Tender body; very learned; impressive speaker; high status with the king.

(e) *Venus* : Beautiful body; pleasure loving; wealthy.

(f) *Saturn* : Tall in stature; miserable; foul odour emits from his body.

6. In the signs of Jupiter

(a) *Sun* : Brave; cool-tempered; suffers from renal stones, diabetes, etc.

(b) *Moon* : Writer; good in looks; liked by all; company of friends.

(c) *Mars* : Writer; leader of thieves.

(d) *Jupiter* : Very learned; remarkable memory; pious; good looking; high status; treasurer to a king.

(e) *Venus* : Minister; youthful; brave; a thief.

(f) *Saturn* : Resides in a fort or a forest; voracious appetite; wicked; incompetent.

7. In the signs of Saturn :

(a) *Sun* : Large family; wicked nature; proficient wrestler; voracious appetite; famous.

(b) *Moon* : Earns through water-related pursuits; a trader in liquors; coward.

(c) *Mars* : Disinclined to activity; shy; good natured; wealthy.

(d) *Jupiter* : Very wealthy; famous; leader of his village or town.

(e) *Venus* : Many children; lacking in looks; very sensuous; husband of a wicked woman.

(f) *Saturn* : Sinner; poor; servile; miserable and destitute.

Jupiter in Different Signs

Mesha: Of a pious nature; argumentative; blessed with ornaments and precious stones; wealthy; famous; adorable; spender of money; opposed by many; cruel; body scarred by injuries.

Vrisha: Obese; healthy; devoted to gods, Brahmins and cows; good in looks; fortunate; devoted to his own wife; blessed with lands and cattle; wise and benevolent.

Mithuna: A minister; blessed with friends and sons; good looking; beautiful eyes; orator; religiously inclined.

Karka: Wealthy; learned; beautiful body; religiously inclined; strong; truthful; adorable; equal to a king.

Simha: Strong; learned; wealthy; pious; equivalent to a king; leader of an army; aggressive; resides in forts, forests and mountains.

Kanya: Learned; pious; efficient; fond of scents and flowers; tormentor of his opponents; versed in several branches of learning.

Tula: Wise, learned; earns from foreign lands; soft in speech; versed in scriptures; good in looks; a trader.

Vrischika: Versed in several scriptures; commentator of books; clever; associates with worthy women; sickly; toilsome; easily angered; indulging in forbidden pursuits.

Dhanu: A religious preceptor; very wealthy; charitable; helpful to others; learned; of a high rank; frequents foreign lands as well as pilgrimages.

Makara: Servile and toilsome; bereft of physical pleasures; lacks strength; indulgent in forbidden deeds; irreligious; coward; lives in distant lands.

Kumbha: Sickly; greedy; loses money; lacks wisdom; attached to the wife of his preceptor; suffers from abdominal and dental diseases. According to Varahamihira, Jupiter in Kumbha gives the same results as in Karka.

Meena: Versed in Vedas and other scriptures; adorable; famous; hairy body.

Aspects on Jupiter in Different Signs

1. In the signs of Mars

   (a) *Sun* : Very pious, religious and truthful; famous; hairy body

   (b) *Moon* : Soft-mannered; loved by his wife; religiously inclined; a scholar.

   (c) *Mars* : Brave; aggressive; destroys the pride of his opponents; leader of many.

   (d) *Mercury* : Sinner; a cheat; keen to notice the shortcomings of others; polite; resorts to falsehood.

   (e) *Venus* : A coward; blessed with good clothes, ornaments, women and other physical pleasures.

   (f) *Saturn* : Ugly; greedy; unstable in friendship.

2. In the signs of Venus

   (a) *Sun* : Wanderer; learned; serves the ruler; blessed with vehicles, cattle, etc.

   (b) *Moon* : Very rich; beautiful body; adored by women; indulges in pleasures.

   (c) *Mars* : Honoured by the ruler; liked by women and children; learned; wealthy.

   (d) *Mercury* : Learned; clever; likeable; virtuous and good looking.

(e) *Venus* : Wealthy; famous; clean; enjoys comforts.

(f) *Saturn* : Scholarly; wealthy; head of a village or a town; unclean; shunned by women.

3. In the signs of Mercury

(a) *Sun* : Head of a village; large family; well known all around.

(b) *Moon* : Virtuous; very famous and wealthy; liked by his mother; good looking; unparalleled in good qualities.

(c) *Mars* : Ever indulgent in physical pleasures; ever victorious; wealthy; adorable; scars from injury to the body.

(d) *Mercury* : Proficient astrologer; sculptor; good speaker; blessed with wife and children.

(e) *Venus* : Blessed with wealth, wife, progeny, lands and houses; addicted to women of easy morals.

(f) *Saturn* : Head of a village or city; good in looks; honoured by the ruler.

4. In the Moon's sign

(a) *Sun* : Loss of wife's wealth and progeny, followed by the acquisition of them all; leader of men.

(b) *Moon* : Controls the king's treasure; wealthy; high status; many comforts.

(c) *Mars* : Takes young girl for a wife; wealthy; scholarly; marks of injury on the body.

(d) *Mercury* : Favours his brothers; wealthy; quarrelsome; trustworthy.

(e) *Venus* : Many wives; very famous; fortunate.

(f) *Saturn* : Head of a village, a town or an army; excessive talker; physical pleasures in old age.

5. In the Sun's sign

(a) *Sun* : Inclined to excessive spending; famous; kind-hearted; a king.

(b) *Moon* : Very fortunate; earns wealth through the help of his wife.

(c) *Mars* : Truthful to preceptors and friends; performs difficult tasks; pious; cruel; a leader.

(d) *Mercury* : Builder; scientist; good orator; minister; a scholar and a leader.

(e) *Venus* : Fond of women; obtains status from the king; strong.

(f) *Saturn* : Excessive talker; bereft of comforts; conquered in battle; fallen from status.

6. In its own signs

(a) *Sun* : Opposed to the ruler; shunned by friends and relatives.

(b) *Moon* : Several comforts; desired by women; arrogant from possession of wealth and status.

(c) *Mars* : Injured in battle; cruel; hurtful; helps others.

(d) *Mercury* : A minister or a king; pleases all; blessed with wealth, sons and good fortune.

(e) *Venus* : Wealthy; contented; famous; learned; long-lived.

(f) *Saturn* : Unclean; coward; fallen from status.

7. In the signs of Saturn

(a) *Sun* : Learned; a king; good looking; brave; blessed with several physical comforts.

(b) *Moon* : Sharp intellect; religiously inclned; proud; respectful to parents; wealthy and learned.

(c) *Mars* : Brave; fights for the king; arrogant; courageous; honoured.

(d) *Mercury* : Ever yielding to women; leader of a group; rich; religiously inclined; driver of a vehicle; many friends.

(e) *Venus* : Loved by women; blessed with numerous physical pleasures and possessions.

(f) *Saturn* : Of a high moral character; learned; famous; equal to a king; given to physical comforts.

Venus in Different Signs

Mesha: Leader of an army, a town or a group of people; addicted to women not his own; suffers imprisonment because of women; eager to go abroad; undependable; keen to oppose others; likely to suffer night blindness.

Vrisha: Blessed with many women and children; taken to agriculture and cattle rearing; fond of scents and flowers; bereft of enemies; good in looks.

Mithuna: Well versed in scriptures; very famous; beautiful body; engaged in writing; poet; friendly; earns from song and dance; devoted to God and Brahmins; sensuous.

Karka: Engaged in good deeds; learned; strong; religiously inclined; blessed with objects of desire; good looking; balanced in judgement; clever talker; two wives; suffers sickness from indulgence in women and liquor.

Simha: Monetary gains from women; few children; servile to women; destroyer of enemies; devoted to the preceptor and Brahmins; generally comfortable and wealthy.

Kanya: Very rich; clever in talking to women; simple natured; visits holy places; lacks physical comforts; learned.

Tula: Earns money through his efforts; fond of garlands and good clothes; likes foreign visits; learned; religiously inclined; lacks firmness in difficult situations.

Vrischika: Quarrelsome; hated by others; irreligious; excessive talker; shunned by brothers; infamous; skilled in physical violence; poor; disease of private parts of the body.

Dhanu: Given to virtuous deeds; liked by others; wealthy; learned; high rank; obese and tall; adored by those around him.

Makara: Very sensuous; addicted to women older in age; spendthrift; lean body; indulges in prohibited deeds; suffers from heart disease; impotent; covets the wealth of others.

Kumbha: Addicted to other people's wives; irreligious; opposed to his own preceptors and children; ugly; bereft of good clothes; worrisome.

Meena: Very wealthy; overcomes his opponents; famous; given to charities; favoured by the ruler; fond of swimming; soft-spoken; learned.

Aspects on Venus in Different Signs

1. In the signs of Mars

(a) *Sun* : Favoured by the ruler; tormented by his wife; scholarly.

(b) *Moon* : Very fickle; suffers incarceration; tormented by excessive sexual urge.

(c) *Mars* : Bereft of money and status; servile.

(d) *Mercury* : Cruel hearted; wicked; shunned by relatives; earns through illegitimate means.

(e) *Jupiter* : Good looking; given to charities; tall; good wife; pleasant in manners.

(f) *Saturn* : Indolent; ugly; wanderer; thievish; has secret possessions.

2. In its own signs

(a) *Sun* : Beautiful wife; associates with beautiful women; wealthy.

(b) *Moon* : Son of a virtuous mother; blessed with sons, wealth and status; good looks; associates with women of easy morals.

(c) *Mars* : Bereft of home and comforts; sensuous; subjugated in battle.

(d) *Mercury* : Learned; good mannered; sensuous; virtuous and famous.

(e) *Jupiter* : Obtains all objects of desire, like friends, women, children, vehicles, houses, etc.

(f) *Saturn* : Poor; wicked; sickly; husband of a wicked woman.

3. In the signs of Mercury

   (a) *Sun* : Serves women; wise; rich; enjoys comforts.

   (b) *Moon* : Beautiful hair and eyes; youthful in looks; blessed with various comforts.

   (c) *Mars* : Fortunate; sensuous; skilful in sexual act; wastes money on women.

   (d) *Mercury* : Learned; good looking; wealthy; leader of a group of people.

   (e) *Jupiter* : Learned; preceptor; an artist or photographer; blessed with many comforts.

   (f) *Saturn* : Suffers humiliation; miserable; shunned by people in general.

4. In the Moon's sign

   (a) *Sun* : Easily angered; wealthy wife; troubled by opponents.

   (b) *Moon* : Daughter as the first issue, followed by sons; treats his mother and step-mother with equal regards.

   (c) *Mars* : Versed in various arts; wealthy; troubled by women; favourable to his relatives.

   (d) *Mercury* : Learned; husband of a learned wife; rich; wanderer.

   (e) *Jupiter* : Blessed with wealth, sons, servants, vehicles and friends; favoured by the king.

   (f) *Saturn* : Overcome by women; poor; fallen; bereft of comforts.

5. In the Sun's sign

   (a) *Sun* : Jealous; tormented by sexual urge; earns with the help of women.

   (b) *Moon* : Inconsistent; two mothers; famous; suffers because of women.

   (c) *Mars* : Favoured by the ruler; famous; fond of women; addicted to others' wives; wealthy.

(d) *Mercury* : Hoards things; greedy; given to falsehood; excessive sexual urge.

(e) *Jupiter* : High status; blessed with several women and children; rich.

(f) *Saturn* : Equal to a king; good looking; husband of a widow.

6. In the signs of Jupiter

(a) *Sun* : Short tempered; learned; wealthy; strong; visits foreign countries.

(b) *Moon* : Famous; high status; very strong; blessed with numerous physical pleasures.

(c) *Mars* : Hates women; blessed with varied comforts; leader by instinct.

(d) *Mercury* : Enjoys ornaments, good dress, good food and good vehicles.

(e) *Jupiter* : Many wives and children; very wealthy; numerous physical pleasures.

(f) *Saturn* : Fortunate; rich; indulgent in physical pleasures; earns well.

7. In the signs of Saturn

(a) *Sun* : Consistent nature; famous; wealthy and powerful; truthful.

(b) *Moon* : Valorous; powerful; beautiful; wealthy.

(c) *Mars* : Sickly; exhausted by physical labour; suffers penury.

(d) *Mercury* : Learned; accumulates wealth; truthful; very scholarly.

(e) *Jupiter* : Youthful; versed in song and music; associates with worthy women; fond of good perfumes, garlands and fine clothes.

(f) *Saturn* : Dark complexion; blessed with servants and physical comforts.

Saturn in Different Signs

Mesha: Weak body; troubled by indulgence in excessive physical labour and pleasures; ill-tempered; deceitful; opposed to his near and dear ones; wicked; unclean; hated by others; a sinner.

Vrisha: Poor; servile; attached to elderly women; associates with wicked people; yielding to wives of others; versatile; follows socially prohibited norms in the selection of his mate.

Mithuna: Tormented by debts; imprisonment and physical labour; deceitful; inclined to sexual pleasures; lazy; wicked.

Karka: Weak constitution; bereft of mother; poor; sickly in childhood; learned; opposed to his relatives and friends; famous.

Simha: Skillful writer; quarrelsome; deviates from accepted social norms; miserable; servile; bereft of wife and friends; indulges in prohibited deeds; easily angered.

Kanya: Wicked; a failure; fickle; of the nature of a eunuch; addicted to women of easy morals; a sculptor; helpful to others; possesses wealth and progeny.

Tula: Equal to a king; excessively given to sexual pleasures; good speaker; honoured in an assembly; wanderer; associates with women who are given to dance or wickedness.

Vrischika: Injury from fire, weapon or poison; ill-tempered; conceited; capable of aquiring others' wealth; indulges in prohibited deeds; insincere; suffers losses and illness.

Dhanu: Widely famous; contented; good earnings; well versed in several branches of knowledge; good children; man of a few words; honoured by all.

Makara: Devoted to the ruler; controls women and property belonging to others; learned; sculptor; adorable; famous; visits foreign countries; courageous.

Kumbha: Very rich; deceitful; given to drinking; addicted to other people's wives; wicked and fickle; irreligious.

Meena: Widely respected; helpful to others; wealthy; engaged in religious pursuits; mild mannered; cool tempered; possesses knowledge about precious stones.

Aspects on Saturn in Different Signs

1. In signs of Mars

(a) *Sun* : Given to agriculture; rich; rears cattle.

(b) *Moon* : Associates with low people; fickle; wicked; addicted to wicked and ugly women.

(c) *Mars* : Wretched; cruel to animals; leader of thieves; indulges in meat, women and wine.

(d) *Mercury* : Quarrelsome; irreligious; voracious eater; a famous thief.

(e) *Jupiter* : Religiously inclined; fortunate; high status with the king; a minister; wealthy.

(f) *Venus* : Ever changeable nature; ill-looking; addicted to others' wives; destitute.

2. In the signs of Venus

(a) *Sun* : Lacks wealth; learned; weak of body; speaks clearly.

(b) *Moon* : High status with the ruler; liked and helped by women; good clothes and ornaments.

(c) *Mars* : Skilled in warfare; kind-hearted; excessive talker; rich.

(d) *Mercury* : Very witty; keen to please women; liked by the king.

(e) *Jupiter* : Helpful to others; given to charities; skilful.

(f) *Venus* : Liked by the ruler; benefits from precious stones; indulges in wine and women.

3. In the signs of Mercury

(a) *Sun* : Bereft of wealth, pleasures and anger; religiously inclined; contented.

(b) *Moon* : Equal to a king; soft skin; loved and respected by women.

(c) *Mars* : A fighter or wrestler; wise; defective of limb; well known.

(d) *Mercury* : Wealthy; skilled in fighting and dancing; talented singer, painter or sculptor.

(e) *Jupiter* : Favoured by the ruler; virtuous; liked by his friends.

(f) *Venus* : Fond of women; versed in Yoga Shastra; skilful in serving women.

4. In the Moon's sign

(a) *Sun* : Loses his father in early age; bereft of money, wife and comforts; a sinner.

(b) *Moon* : Wealthy; hurtful to mother and brothers.

(c) *Mars* : Lacks strength; favoured by the ruler; worrisome.

(d) *Mercury* : Wanderer; deceitful; cruel; orator.

(e) *Jupiter* : Possesses friends, sons, lands and houses; wealthy.

(f) *Venus* : Bereft of comforts, despite being born in a good family.

5. In the Sun's sign

(a) *Sun* : Without money, comforts and good qualities; resorts to falsehood; fond of drinking; slim body; miserable.

(b) *Moon* : Blessed with fame, wealth, women, and precious stones; favoured by the ruler.

(c) *Mars* : Wanderer; resides in a fort or on a mountain; cruel and fighter.

(d) *Mercury* : Deceitful; indolent; poor and ugly.

(e) *Jupiter* : Leader of a village, town or a group of people; wealthy; virtuous.

(f) *Venus* : Good looking; wealthy; troubles from women.

6. In the signs of Jupiter
   - (a) *Sun* : Famous; fond of others' children.
   - (b) *Moon* : Deprived of mother; blessed with wife, sons and riches.
   - (c) *Mars* : Suffers from Vaata-related illnesses; lives in foreign lands.
   - (d) *Mercury* : Equal to a king; respectable; rich; good in looks.
   - (e) *Jupiter* : Equivalent to a king; commander of an army; powerful.
   - (f) *Venus* : Resides in a foreign land; two mothers or two fathers; follows several pursuits at a time.
7. In its own sign
   - (a) *Sun* : Sickly; husband of an ugly woman; wanderer; miserable; carries loads.
   - (b) *Moon* : Possesses wealth and wife; opposed to mother; given to sexual excess.
   - (c) *Mars* : Courageous; famous; powerful; a leader of multitudes; cruel.
   - (d) *Mercury* : Powerful; easily angered; famous; possesses limited amounts of money.
   - (e) *Jupiter* : Famous; virtuous; long lived and healthy; beautiful body.
   - (f) *Venus* : Very wealthy; sensuous; addicted to women not his own; follows no norms.

Rahu

Rahu is particularly favourable in Karka, Kanya, Dhanu and Vrischika.

Rahu owns Kumbha (or Kanya, according to some) and is exalted in Vrisha. Its Moolatrikona sign is Mithuna.

In the above mentioned signs, Rahu gives favourable results like increase in wealth, help from friends and the ruler, varied physical comforts, religious inclinations, new house and clothes, and foreign travel with honours.

Ketu

Ketu owns Vrischika (or Meena, according to some) and is also exalted in Vrischika. Its Moolatrikona is Dhanu.

In these signs Ketu gives favourable results.

In general, Rahu and Ketu give benefic results in the signs of Jupiter and Mercury or when they are associated with or aspected by Jupiter or Mercury.

The results of various planets in different signs, and of aspects on these planets, have been taken from standard classical texts. These must not be applied literally, but only with caution and scientific openness. For example, 'favours from the ruler', in the present day context, may only mean a promotion in a government job. Similarly, 'death of wife' may only signify a separation or a divorce. The classical dicta must only be applied after proper consideration of various other factors which are likely to influence the results in a given chart.

...XX...
Nabhasa Yogas

नैनमूर्ध्वं न तिर्यंचं न मध्ये परिजग्रभत्।
न तस्य प्रतिमा अस्ति यस्य नाम महद् यशः।।

None can grasp Him from above, nor obliquely, nor in the middle. There exists no likeness of Him whose name is Great Fame. Shvetashvatara Upanishad IV/19

Nabhasa yogas are planetary configurations which give an overall view of a person's life pattern. They are not dependent upon planetary lordships, conjunctions or aspects. These yogas must be examined before the horoscope is subjected to a detailed analysis. The influence of these yogas is felt throughout the life of a native. In other words, these yogas do not depend on any dashas to manifest their results. Rahu and Ketu are not included in the formation of these yogas.

There are four major categories of these yogas. Under each major category are further divisions, which total to thirty-two yogas. Still finer divisions give us 1800 varieties of these yogas. A resume of these yogas is being given here.

Major categories of Nabhasa Yogas

The four categories of Nabhasa Yogas are as under :

1. *Aashraya* (i.e., 'refuge') : There are three Aashraya yogas. They depend upon the placement of planets in the Chara, the Sthira or the Dwiswabhava rashis.

2. *Dala* (i.e., 'side') : There are two of them.

3. *Aakriti* (i.e., 'appearance') : Their number is twenty. They are formed by the placement of planets in specific arcs of the horoscope or in the specific areas of the horoscope.

4. *Sankhya* (i.e., 'number') : There are seven of these. They depend upon the number of houses over which the seven planets are distributed.

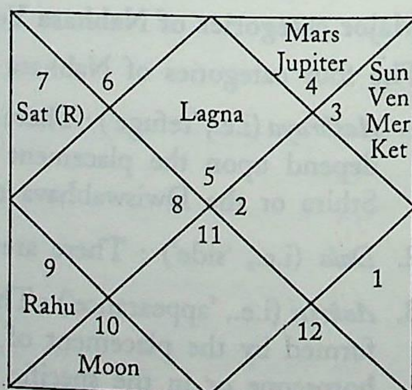
The Aashraya Yogas

The three Aashraya yogas are :

1. *Rajju* : All planets in Chara rashis (movable signs). One born in this yoga is fond of travel, good to look at, visits alien countries and has a cruel nature.
2. *Musala* : All planets in Sthira rashis (fixed signs). One born in Musala yoga is learned, wealthy, proud, famous and of a stable nature.
3. *Nala* : All planets in Dwiswabhava rashis (mixed signs). The native with Nala yoga is defective of a limb, very clever, good to look at and fond of his near and dear ones.

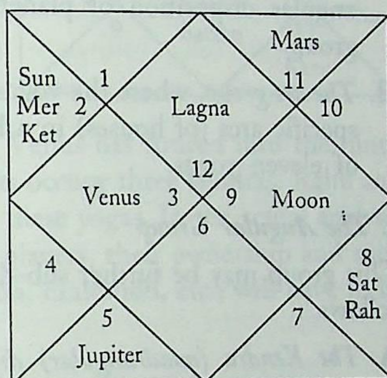
Comments : Planets represent life force. Their accumulation in movable, fixed or mixed signs brings appropriate nature of these signs into manifestation. When several planets accumulate in movable signs, the person acquires a changeable nature, ambition, liking for travel, quick decisions and greater adaptability. Chart XX-1 has no planets in fixed signs. If the lagna is also a movable sign, the capacity for mobility is greater. On a negative side, predominance of planets in movable signs indicates an ever changing nature, untrustworthiness, fickle mind, inability to persist with one thing, and continuous struggle.

			SunVen Mercury Ketu
	Chart XX-1		Mars Jupiter
Moon			Lagna
Rahu		Sat (R)	



Several planets accumulating in fixed signs lead to stability, fixity, durability, determination and trustworthiness. Chart XX-2 shows no planets in movable signs and a predominant concentration in fixed signs. There is a tendancy to stay longer in one place, and to develop contacts or acquire property. The negative aspect of this yoga indicates obstinacy, inability to take quick decisions and difficulty in adjusting to change.

Lagna		Sun Mercury Ketu	Venus
Mars	Chart XX-2		
			Jupiter
Moon	Saturn Rahu		



As far as dual signs are concerned, their first half (0°-15°) must be considered as fixed (being adjacent to a fixed sign) and the second half (15°-30°) as movable (being adjacent to a movable sign).

The Dala Yogas

They are :

1. *Maala* or *Srak* : All benefics in three kendras and malefics not in kendras. Maala yoga ensures constant enjoyment, vehicles, good food and association with pretty women.

2. *Sarpa* : All malefics in three kendras and benefics elsewhere. This leads to miseries, dependence, penury and wickedness.

   Comments :

   (i) The Moon should be left out of the formation of Dala yogas. In other words, it should neither be treated as a benefic nor a malefic.

   (ii) The kendras are the pillars of a horoscope. Benefics located in kendras give very good results while malefics

produce adverse results. Benefics located in houses other than kendras and trikonas are wasted benefics.

The Aakriti Yogas

Of the twenty Aakriti yogas, the planetary dispositions can be divided into two main groups :

I. *The angular group*, where different yogas result from specific angular disposition of planets. Nine yogas fall under this group.

II. *The arc group*, where the yogas result from planets occupying specific arcs (of houses) in a horoscope. This group consists of eleven yogas.

I. The Angular Group

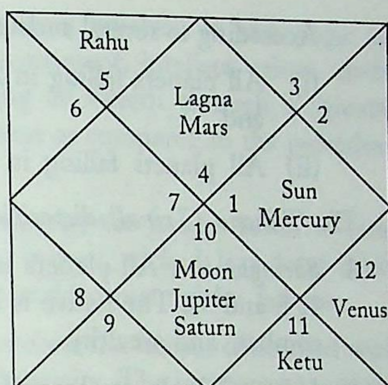
This group may be further sub-divided into three subgroups as follows :

A. *The Kendra (quadrangular) disposition* : The yogas falling under this group are :

1. *Gada* : All planets in two adjacent kendras. The native is wealthy, learned and ever engaged in earning money.
2. *Shakata* : All planets in houses one and seven. This leads to ill health, penury and earning only through hard labour.
3. *Pakshi (or Vihaga)* : All planets located in houses four and ten. The native with this yoga is servile, vagrant, quarrelsome and a message-bearer.
4. *Vajra* : Benefics in houses one and seven; malefics in houses four and ten. One born in this yoga is good in looks, brave, and happy during early life and old age.
5. *Yava* : Malefics in houses one and seven, benefics in houses four and ten. Such a native is consistent in nature, wealthy, charitable, and happy in the middle portion of his life.
6. *Kamala* : All planets occupying the four kendras. The native with this yoga acquires wide renown, long life, virtuous qualities and royal status.

Comments : Strong kendras elevate the status of an individual.

Venus	Sun Mercury		
Ketu	**Chart XX-3**		Lagna Mars
Moon Jupiter Saturn			Rahu



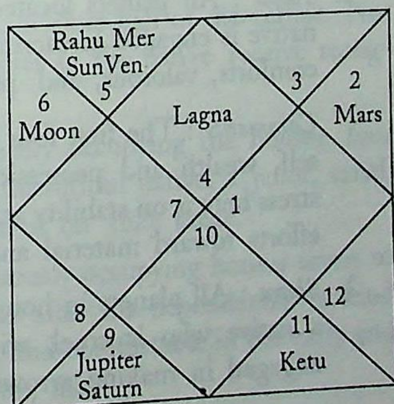
In Chart XX-3, an exalted Venus has strayed into the ninth house; the remaining planets occupy three kendras. Rahu and Ketu are not considered in these yogas. In the actual analysis of the chart, the nature of planets, their ownership and such other qualities as debilitation, exaltation, etc., will have to be considered.

B. *The Non-kendra disposition* :

7. *Vaapi* : All planets falling in houses other than the four kendras. Such a native is engaged in accumulating wealth, has small but lasting comforts, tends to hoard his wealth and possessions.

   Comments : In Chart XX-4, all the kendras are unoccupied. There is an accumulation of planets (as well as planetary aspects) on the second house. The stress here is on accumulation and hoarding.

		Mars	
Ketu	**Chart XX-4**		Lagna
			Rahu Mercury SunVen
Jupiter Saturn			Moon



According to several authors, Vaapi yoga has two variants :

(i) All planets falling in Panaphara (successant) houses; and

(ii) All planets falling in Apoklima (cadent) houses.

C. *The Trikona (Trinal) disposition* : This includes :

8. *Shringataka* : All planets located in trikonas (i.e., houses 1, 5 and 9). The native is blessed with comforts, fond of combat, and wealthy.

9. *Hala* : All planets located in trinal houses

(a) 2, 6 and 10; or

(b) 3, 7 and 11; or

(c) 4, 8 and 12.

The native is servile, poor, engaged in agriculture, and miserable.

Comments : The four trinal groups of houses have specific functions of *Dharma* or virtuous deeds (houses 1, 5 and 9), *Artha* or material pursuits (houses 2, 6 and 10), *Kama* or sensual pleasures (houses 3, 7 and 11), and *Moksha* or emancipation (houses 4, 8 and 12). The results attributed to the above yogas must be applied in the light of inherent characteristics of the relevant trinal group of houses.

II. The Arc Group

A. *The Short Arc group* : This includes :

1. *Yoopa* : All planets located in houses one to four. The native is engaged in sacrificial rituals, blessed with home comforts, valorous, and pursues his worldly duties.

Comments : The first four houses are concerned with the self, wealth and possessions, courage, and home. The stress here is on stability at home, prosperity, and personal efforts toward material and spiritual pursuits.

2. *Shara* : All planets in houses four to seven. The result is a native who is cruel, wicked, a hunter, a jailor, and engaged in making arrows.

Comments : The four houses involved in this yoga are concerned with home, investment, intellect, crime, theft, sex, etc. There is earning of wealth through a greater movement away from home as compared to the preceding yoga.

3. *Shakti* : All planets occupying the houses seven to ten. The native with this yoga is poor, wicked, lazy, long-lived, stable, good to look at, and tormented by failures.

   Comments : This yoga involves the houses concerned with sex, obstacles, virtue and activity. The involvement of the eighth house involves obstacles, failures, transgression of norms, hidden talents and ill-health. Being part of the visible zodiac (houses 7 to 1), it involves public exposure, fame, recognition, notoriety, and a non-conformist attitude. Such natives are more outgoing.

4. *Danda* : All planets located in houses ten to one. Such a native is bereft of all comforts, devoid of near and dear ones, poor, servile and rejected.

   Comments : The houses involved in this yoga involve work, earnings, spending, emancipation, distant residence, spiritual activity, etc. This yoga is considered adverse for material possessions and comforts.

B. *The Long Arc Group* : This includes :

5. *Nauka* : Planets continuously occupying houses one to seven. This makes the native famous, miserly, greedy, ambitious, earning through water-related pursuits.

   Comments : Involves the invisible half of the zodiac. Not all qualities and deficiencies of the native receive recognition.

6. *Koota* : Planets continuously occupying the houses four to ten. The result is an untruthful native, a jailor, cruel, inclined to live in a fort or on hilly areas.

7. *Chhatra* : Planets continuously occupying houses seven to one. Such a native looks after his dependents, is kind hearted, wise, long-lived, and comfortable in the early and concluding portions of his life.

Comments : This involves the complete visible half of the horoscope.

8. *Dhanusha (Chaapa)* : Planets continuously occupying houses ten to four. The native is brave, a jailor, a thief, a wanderer, and happy in the middle portion of his life.

9. *Ardha-Chandra* : This yoga is formed when the seven planets occupy seven contiguous houses starting from houses other than the kendras. Eight such yogas are formed as the planets occupy the seven houses starting from the 2nd, the 3rd, the 5th, the 6th, the 8th, the 9th, the 11th or the 12th house. The native is a commander of an army, good in looks, wealthy, brave, and honoured by the ruler.

Comments : In all the above yogas, the interaction of planets, houses, house lords, and signs is of essence.

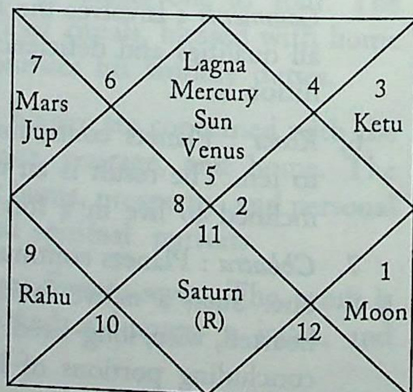
C. *The Interrupted Arc Group* : This consists of :

10. *Chakra* : Planets in six alternate houses starting from the lagna (i.e., the six odd houses). The native is a king or his equivalent.

11. *Samudra* : Planets in six alternate houses starting from the second house (i.e., the six even houses). The native is wealthy, blessed with physical pleasures, likeable, virtuous and stable of mind.

Comments : The preceding two yogas stress the importance of planets placed in alternate houses, mutually 3/11 or 5/9 in position. Chart XX-5 shows a disposition

	Moon		Ketu
Sat (R)	**Chart XX-5**		
			Lagna Mer SunVen
Rahu		Mars Jupiter	



of most of the planets in alternate houses. Although it is not forming an exact Chakra yoga, such a disposition of planets is considered highly favourable.. The native of this chart is a high ranking administrative official.

The Sankhya Yogas

There are seven of these yogas which depend upon the number of rashis the seven planes occupy in a horoscope.

1. *Veena* : The seven planets occupying seven different rashis in a chart. The native is fond of music and dance, skillful, wealthy, a leader.

2. *Daama (or Daamani)* : Planets distributed over six rashis. The native is liberal, renowned, wealthy, learned, and earns through legitimate means.

3. *Paasha* : Planets distributed over five rashis. The native has a large family, is adept in work, skillful in earning wealth, impolite, crafty.

4. *Kedaara* : Planets located in four rashis in a chart. Such a native does good to many, is truthful and wealthy, and resorts to agriculture.

5. *Shoola* : All planets restricted to three rashis only. The native is lazy, cruel, socially rejected, injured and scarred, a fighter.

6. *Yuga* : Planets restricted to two rashis only. The native is poor, heretic, socially rejected, devoid of mother, father and virtue.

7. *Gola* : Planets confined to one rashi. The native with such a yoga is a destitute, illiterate, wicked, miserable, ever wandering.

Commments : The Sankhya yogas are concerned with the distribution of planets in the horoscope. When the planets are distributed over a larger number of houses, there is greater balance and a wider range of interests that a native pursues.

As the planets get restricted to fewer and fewer houses, the life force signified by the planets is concentrated in specific areas. This causes strengthening of certain houses but an overall imbalance and weakness.

Summary

The Nabhasa yogas indicate a native's pattern of life, his inclinations, strong points and weaknesses. They give results all through his life and do not depend on any dashas.

By definition, yogas belonging to one group may coincide with yogas of another group. In such situations certain rules must be followed. These are hinted at below.

1. Sankhya yogas are applicable only if other yogas mentioned herein do not obtain simultaneously in a horoscopic chart. For example, if there are seven planets distributed in seven contiguous or alternate houses, one of the Aakriti yogas will be formed as also the Sankhya yoga. In such a situation, the results as described for the particular Aakriti yoga will manifest.

2. When Aashraya yogas coincide with an Aakriti yoga, again the Aakriti yoga takes precedence.

3. The Sankhya yogas called Kedaara, Shoola and Yuga become inoperative if they coincide at the same time with an Aashraya yoga. However, if Gola yoga coincides with an Aashraya yoga, the former remains operative and the latter becomes inoperative.

The formation and the order of the Nabhasa Yogas as mentioned in the classical works is briefly shown in Table XX-1.

Table XX-1
Formation and order of the Nabhasa Yogas
as mentioned in the classical texts

Major Category	*Yogas*	*Formation*
I. Aashraya	1. Rajju	All planets in Chara rashis.
	2. Musala	All planets in Sthira rashis.
	3. Nala	All planets in Dwiswabhava rashis.
II. Dala	1. Maala (Srak)	All benefics in three kendras; malefics not in kendras.
	2. Sarpa	All malefics in three kendras; benefics not in kendras.
III. Aakriti	1. Gada	All planets in two adjacent kendras.
	2. Shakata	All planets in houses 1 and 7.
	3. Pakshi (Vihaga)	All planets in houses 4 and 10.
	4. Shringataka	All planets in trikonas (1, 5, 9).
	5. Hala	All planets in houses: (a) 2, 6 and 10; or (b) 3, 7 and 11; or (c) 4, 8 and 12.
	6. Vajra	Benefics in houses 1 and 7; malefics in 4 and 10.
	7. Yava	Malefics in houses 1 and 7; benefics in 4 and 10.
	8. Kamala	All planets in four kendras.
	9. Vaapi	All planets in houses other than kendras.
	10. Yoopa	All planets in houses 1 to 4.
	11. Shara	All planets in houses 4 to 7.
	12. Shakti	All planets in houses 7 to 10.
	13. Danda	All planets in houses 10 to 1.
	14. Nauka	Planets occupying houses 1 to 7 in continuity.
	15. Koota	Planets occupying houses 4 to 10 in continuity.

Contd.

Table XX-1 Contd.

Major Category	*Yogas*	*Formation*
	16. Chhatra	All planets occupying houses 7 to 1 in continuity.
	17. Dhanusha (Chaapa)	All planets occupying houses 10 to 4 in continuity.
	18. Ardhachandra	The seven planets occupying seven houses starting from other than a kendra (8 types).
	19. Chakra	Planets in six alternate houses from lagna onwards (i.e., houses 1, 3, 5, 7, 9 and 11).
	20. Samudra	Planets in six alternate houses starting from 2nd house onwards (i.e., houses 2, 4, 6, 8, 10 and 12).
IV. Sankhya	1. Veena	All planets distributed over 7 rashis.
	2. Daama	All planets distributed over 6 rashis.
	3. Paasha	All planets distributed over 5 rashis.
	4. Kedaara	All planets distributed over 4 rashis.
	5. Shoola	All planets restricted to 3 rashis.
	6. Yuga	All planets restricted to 2 rashis.
	7. Gola	All planets restricted to 1 rashi.

...XXI...

Yogas Based on Ownership of Houses

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम्।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि।।

Behold today the whole universe, moving and unmoving and whatever else you desire to see, O Gudakesha, all unified in My body. Gita XI/7

It has already been explained that planets behave as benefics or malefics depending upon the houses they own in a horoscope. This naturally varies with the lagna. The lordship of houses by the planets is an extremely important factor in deciding the results that accrue from varied planetary dispositions. It is the inter-action of different planets, as different house lords, that results in the formation of various yogas so often referred to in astrology.

A yoga is a specific disposition of a planet or planets which is productive of specific results. There are hundreds, nay thousands, of yogas described in astrological texts. Their presence or absence in a horoscope, as also their strength and placement, determines the nature and stature of a native.

It is not possible to discuss all the various yogas mentioned in the classical texts. Some principles underlying the formation of the yogas, depending upon the ownership of the houses by the planets, will be discussed here. It is proposed to discuss these yogas under four heads.

I. Raja yogas

II. Dhana yogas

III. Arishta yogas

IV. Parivartana yogas

I. Raja Yogas

These yogas are so called because they elevate the status of an individual. When they are formed by planets which are strong and located in benefic houses, they manifest fully. When formed by weak planets or those located in adverse houses, they do not manifest fully and lead to numerous obstacles and struggles.

Formation of Raja Yogas

It has already been pointed out that planets get related to each other by: (i) conjunction; (ii) mutual aspect; (iii) exchange of houses; and (iv) by one planet being placed in the other's house and aspected by that planet. Raja yogas form when the lords of the kendras are related to the lords of the trikonas in any of the above manner.

It has been said that the kendras (houses 1, 4, 7 and 10) belong to lord Vishnu, the Preserver, while the trikonas (houses 1, 5 and 9) belong to His consort Laxmi, the goddess of Prosperity. The union of the two (kendra and trikona) lords forms a Raja yoga. The lagna is to be treated as both a kendra and a trikona. Raja yogas will thus result from a mutual relationship between :

(a) The lagna lord on the one side and the lord of the 4th or the 5th or the 7th or the 9th or the 10th house on the other (5 combinations).

(b) The lord of the fourth house on the one side and the lord of the 5th or the 9th on the other (two combinations).

(c) The lord of the fifth house on the one side and lords of the 7th or the 10th on the other (two combinations).

(d) The lord of the seventh house on the one side and that of the ninth on the other (one combination).

(e) The lord of the ninth house on the one side and the lord of the tenth on the other (one combination).

Thus eleven different types of Raja yogas are formed by relationship between appropriate house lords. It may be pointed out that yogas formed between the 9th and the 10th lords, and those between the lagna lord on one side and the lords of the

9th or the 10th or the 4th or the 5th on the other, are particularly productive of favourable results.

Some other Raja Yogas

Parashara mentions several other Raja yogas some of which are as follows :

1. A conjunction or mutual aspect between the lord of the fifth and the lord of the ninth leads to kingship or royal status.

   Note : The ninth lord is a minister; the fifth is a chief minister. By kingship is meant a high governmental status in the modern context.

2. Exchange between lords of the fourth and the tenth houses, aspected by or associated with the fifth or the ninth lords, is another combination for high official status.

   Note : The tenth house indicates the government, the fourth house also stands for the Parliament in a democracy.

3. Lords of the fourth and the tenth associating with the lords of the fifth or the ninth produce a Raja yoga.

4. Lord of the fifth house associated with the lagna lord or the ninth lord, and located in houses one, four or ten, brings forth a king.

5. Jupiter-Venus conjunction occurring in the ninth house or associated with the fifth lord produces a king.

6. Venus in the lagna aspected by the Moon and Jupiter causes a Raja yoga.

7. Debilitated lords of the third, the sixth, the eighth or the twelfth, in the presence of a strong lord of the lagna which aspects or associates with the lagna, produce a Raja yoga during their dasha.

8. Tenth lord exalted or in its own house, aspecting the lagna at the same time, produces a Raja yoga.

Examples

Chart XXI-1 belongs to a late Prime Minister of India. The lords of the 9th and the 10th houses are combined in the tenth house

	Jup (R)		
Ketu	**Chart XXI-1** **Birth Chart** Oct. 9, 1904		
Saturn			Mars Rahu
Lagna		Venus	Sun Moon Mercury

Saturn
10
Lagna
8
7
Venus
11
Ketu
9
12
6
Sun Moon Mercury
3
1
Jup (R)
2
4
5
Mars Rahu

Lagna	11°00'	Mars	12°22'	Venus	18°05'
Sun	23°03'	Mercury	8°06'	Saturn	21°54'
Moon	23°10'	Jupiter (R)	3°53'	Rahu	24°30'

Mercury Venus		Jupiter Ketu	
	Navamsha		Lagna SunMon Sat Mar
	Rahu		

5
Lagna
Sun Moon
Saturn
Mars
4
3
6
2
Jup Ketu
7
1
10
8
Rahu
12
Mer Venus
9
11

Lagna	Rahu Venus Saturn	Jupiter	
	Dashamamsha		Mercury
Sun Moon Mars		Ketu	

Rahu Venus
Saturn
1
2
Jupiter
Lagna
11
10
12
Sun Mon Mars
3
9
6
4
Mer
5
8
7
Ketu

producing a powerful Raja yoga. A close association of the eighth and the ninth lords in the tenth house leads to the Raja yoga materialising suddenly and unexpectedly because of the death of his predecessor. The same combination resulted in a sudden and unexpected fall. The Sun in the tenth house gains directional strength and ensures high status in government.

In the Navamsha too, a Raja yoga is formed in the lagna by the association of the lagna lord and the tenth lord. This combination too is joined by the lord of the eighth house, confirming the indications of the Rashi chart.

In the Dashamamsha, a powerful Raja yoga again forms in the tenth house by the conjunction of the fifth and the ninth lords, along with the Sun.

Vipareeta Raja Yoga

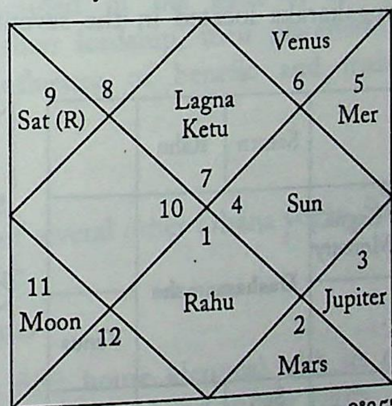
An odd Raja yoga results when :

(a) The sixth lord is in the eighth or the twelfth house (Harsha yoga);
(b) The eighth lord is in the sixth or the twelfth house (Sarala yoga); or
(c) The twelfth lord is in the sixth or the eighth house (Vimala yoga).

This leads to rise in status, fame and financial gain during the concerned dasha.

In Chart XXI-2, a powerful Raja yoga results from a mutual aspect between the ninth lord Mercury and the tenth lord, the

	Rahu	Mars	Jupiter
Moon	**Chart XXI-2 Birth Chart** Aug. 12, 1930		Sun
			Mercury
Sat (R)		Lagna Ketu	Venus



Lagna	14°16'	Mars	26°40'	Venus	9°35'
Sun	25°56'	Mercury	19°44'	Saturn (R)	13°01'
Moon	26°39'	Jupiter	17°15'	Rahu	4°14'

Jupiter Venus		Moon Rahu	
Lagna Sun	**Navamsha**		Saturn
	Ketu		Mars Mercury

Jupiter Venus
12
10
1
Lagna Sun
9
11
Moon Rahu
2
8
Ketu
5
3
7
4
6
Saturn
Mars Mercury

Moon. The Moon as the 10th lord also receives the aspects of the fourth and fifth lord, Saturn, as also the natural benefic Jupiter. This powerful combination involves the 5/11 axis which is an axis for earnings and wealth, a Dhana yoga which will be described soon.

The native, a senior bureaucrat in the Government of India, enjoyed status and enhanced income particularly in the dasha periods of Ketu as well as Venus. This is a combination of a Raja yoga and a Dhana yoga occurring simultaneously. Ketu is aspected by Jupiter in both the Rashi chart and the Navamsha chart. Venus is the debilitated lord of the eighth house which is capable of causing a Raja yoga, as has been mentioned above; it is exalted in the Navamsha. These indications can be confirmed in the Dashamamsha too where Ketu in the 10th house is assocoiated with Jupiter, and Venus happens to be a yogakaraka located in the seventh house.

	Saturn	Rahu	
Lagna Mercury	**Dashamamsha**		
			Venus
	Sun Jupiter Ketu	Moon	Mars

1 Saturn
12
10
Lagna Mercury
9
11
Rahu
2
8
Sun Jupiter Ketu
5
7
3
Venus
Moon
4
6
Mars

II. Dhana Yogas

The Dhana yogas are astrological combinations for wealth and prosperity. These combinations prove fruitful in the presence of a strong lagna and a strong lagna lord. Any benefic combinations, whether Raja yogas or Dhana yogas, manifest fully only when the lagna is strong.

The second and the eleventh houses are the ones which are concerned with the earning and accumulation of wealth. Besides these, the trines are considered as the abodes of Laxmi, the goddess of Wealth. Thus, any relationship among these various lords ensures wealth and prosperity. The Dhana yogas, in their simplest form, may thus occur when there is a mutual relationship between :

(a) The lagna lord on one side and the second, or the fifth, or the ninth, or the eleventh lord on the other (four combinations).

(b) The second lord on one side and the fifth, or the ninth, or the eleventh lord on the other (three combinations).

(c) The fifth lord on one side and the ninth, or the eleventh lord on the other (two combinations).

(d) The ninth lord on the one side and the eleventh lord on the other (one combination).

This leads to ten different combinations. There are numerous other combinations mentioned in several texts. All such combinations must be examined in the light of strength of the constituent planets, their lordship, their placement in specific houses and the influence of benefic and malefic planets on them.

Some other Dhana Yogas

Parashara makes a mention of several other Dhana yogas. Some of these are enumerated here.

A. *Significance of the 5/11 axis*

1. Venus occupying the fifth house identical with its own rashi (Vrisha/Tula), and Mars placed in the lagna.
2. Mercury occupying the fifth house identical with its own

rashi (Mithuna/Kanya), with the Moon, Mars and Jupiter in the eleventh house.

3. The Sun occupying the fifth house identical with its own rashi (Simha), and the Moon, Jupiter and Saturn in the eleventh house.
4. Saturn occupying the fifth house identical with its own rashi (Makara/Kumbha), and the Sun and the Moon in the eleventh house.
5. Jupiter occupying the fifth house identical with its own rashi (Dhanu/Meena), and Mercury in the eleventh house.
6. Mars occupying the fifth house identical with its own rashi (Mesha/Vrischika), and Venus in the eleventh house.
7. The Moon in Karka in the fifth house, and Saturn in the eleventh house.

B. *Significance of the lagna and its lord*

1. The Sun in Simha lagna, under the influence (aspect or association) of Mars and Jupiter.
2. The Moon in Karka lagna, under the influence of Mercury and Jupiter.
3. Mars in its own rashi (Mesha/Vrischika) in the lagna, under the influence of Mercury, Venus and Saturn.
4. Mercury in its own rashi (Mithuna/Kanya) in the lagna, under the influence of Jupiter and Saturn.
5. Jupiter in its own rashi (Dhanu/Meena) in the lagna, under the influence of Mars and Mercury.
6. Venus in its own rashi (Vrisha/Tula) in the lagna, under the influence of Mercury and Saturn.
7. Saturn in its own rashi (Makara/Kumbha) in the lagna, under the influence of Mars and Jupiter.

C. *Houses five and nine*

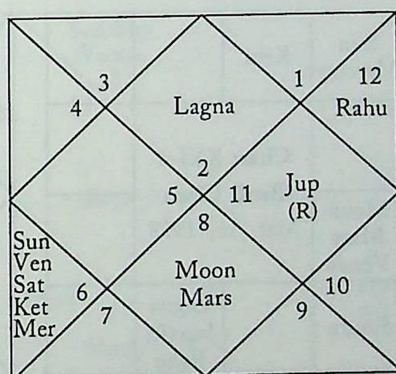
Houses five and nine are particularly wealth-giving houses. Planets associated with these houses or their lords ensure acquisition of wealth.

Examples

In chart XXI-3, six of the nine planets occupy the 5/11 axis, the axis of wealth. The fifth house contains several Raja yogas and Dhana yogas. They are :

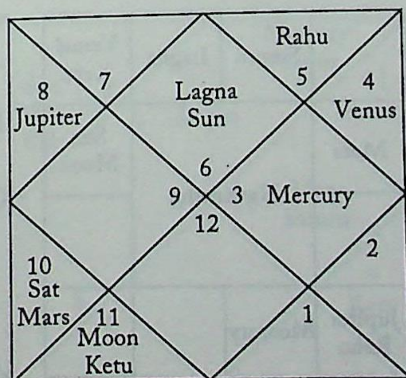
1. Lagna lord with the fourth lord.
2. Lagna lord with the fifth lord.
3. Lagna lord with the ninth lord.
4. Lagna lord with the tenth lord.
5. Fourth lord with the fifth lord.
6. Fourth lord with the ninth lord.
7. Fifth lord with the ninth lord.
8. Fifth lord with the tenth lord.

Rahu		Lagna	
Jup (R)	**Chart XXI-3** **Birth Chart** Oct. 15, 1950		
	Moon Mars		Sun Ven Sat Ket Mer



Lagna	27°01'	Mars	20°54'	Venus	21°06'
Sun	28°33'	Mercury	16°46'	Saturn	3°08'
Moon	25°29'	Jupiter (R)	4°33'	Rahu	4°54'

			Mercury
Moon Ketu	**Navamsha**		Venus
Sat Mars			Rahu
	Jupiter		Lagna Sun



9. Lagna lord with the second lord.
10. Second lord with the ninth lord.
11. Mars and the Moon joining together in a house is an additional combination for wealth.

No wonder the native is very prosperous and enjoys a high status in the U.S.A. In the Navamsha also, the second and the ninth lord Venus, located in the eleventh house, is aspected by the fifth lord Saturn occupying its own house.

Chart XXI-4 shows a conjunction of the lagna lord, the second lord and the tenth lord in the fourth house. This chart also shows a special Dhana yoga of Parashara which is obtained when a single planet owning the second and the seventh houses simultaneously, occupies the fourth house. This can only happen

Sun Mercury	Ketu		
	Chart XXI-4 **Birth Chart** Mar. 16, 1958		
Moon Mars Venus			
Saturn		Lagna Jup (R) Rahu	

9 Saturn
8
Lagna Jup (R) Rahu
6
5
Moon Mars Venus
7
10
4
1
11
Ketu
3
12 Sun Mercury
2

Lagna	25°46'	Mars	6°19'	Venus	18°36'
Sun	2°20'	Mercury	14°26'	Saturn	2°09'
Moon	21°49'	Jupiter (R)	7°07'	Rahu	8°25'

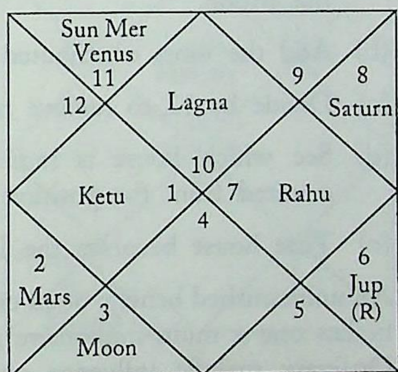
	Saturn	Lagna	Venus Ketu
Mars	**Navamsha**		Sun Moon
Jupiter Rahu	Mercury		

Venus Ketu
Saturn
4 Sun Moon
3
1
Lagna
12
2
5
11 Mars
8
6
Mercury
10
7
9 Jupiter Rahu

in the case of Mesha and Tula lagnas. For Mesha lagna, Venus as the lord of the second and the seventh houses, causes a Dhana yoga when located in the fourth house. For Tula lagna, as in this case, Mars as the lord of the second and the seventh houses, occupies the fourth house. An additional factor for riches is the association of the Moon and Mars which goes under the name of Chandra-Mangala yoga. It is present in Chart XXI-3 also.

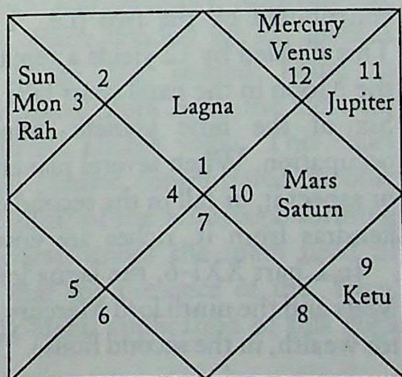
Chart XXI-5 shows a very close conjunction of the ninth and the tenth lords, a potent Raja yoga, obtaining in the second house of prosperity, while the lagna lord and the second lord Saturn occupies the eleventh house. The lagna lord and the eleventh lord mutually aspect each other along the 5/11 axis. Powerful Raja yogas and Dhana yogas are thus formed. The combination in the second house is also associated with the Sun which is

	Ketu	Mars	Moon
Sun Mercury Venus	**Chart XXI-5**	**Birth Chart**	
Lagna	March 12, 1957		
	Saturn	Rahu	Jup (R)



Lagna	10°38'	Mars	3°01'	Venus	19°20'
Sun	27°51'	Mercury	19°50'	Saturn	20°55'
Moon	29°56'	Jupiter	4°22'	Rahu	28°26'

Mercury Venus	Lagna		Sun Moon Rahu
Jupiter	**Navamsha**		
Mars Saturn			
Ketu			



the eighth lord indicating obstacles as well as interruptions. The native changed many jobs, each successive break virtually causing further rise in his status and eminence, as also proving financially more benefic (the effect of the second house!).

The Indu Lagna

A method of working out the extent of prosperity of a person is to determine the Indu lagna in his chart and see the disposition of planets from it.

Method of casting the Indu Lagna

The seven planets, from the Sun to the Saturn, contribute 30, 16, 6, 8, 10, 12 and 1 Kalas or units respectively.

(a) Note the ninth lord from the lagna and the ninth lord from the Moon.

(b) Add the units contributed by the two lords.

(c) Divide by 12 to remove multiples of 12.

(d) See which house is indicated by the remainder, when counted from the position of the Moon.

(e) That house becomes the Indu Lagna.

An unblemished benefic or an exalted malefic in the Indu Lagna makes one a multi-millionaire according to the classical texts. Ordinary malefic influence on this lagna leads to ordinary financial status.

In Chart XXI-3, the ninth lord from the lagna is Saturn, and the ninth lord from the Moon is the Moon itself. The units contributed by the two (i.e., 1 and 16) when added yield 17. This divided by 12 yields a remainder of 5. The fifth house from the Moon in the natal chart falls in Meena, in the eleventh house. Six of the nine planets influence this lagna by aspect or occupation. When several planets associate with the Indu Lagna, or aspect it, or fall in the second or the eleventh from it, or occupy kendras from it, riches are ensured.

In Chart XXI-6, the lagna lord is joined with the second lord Mars and the ninth lord Mercury, as well as Jupiter, the significator for wealth, in the second house. The native is a wealthy lady. Venus

Ketu			
	Chart XXI-6 Birth Chart Dec. 30, 1959		
Sun Saturn Moon	Mars Mer JupVen	Lagna	Rahu

Mars Mer JupVen 8
Rahu 6
Sun Sat Mon 9
Lagna 7
5
10 4
1
11 3
12 2
Ketu

Lagna	18°54'	Mars	25°29'	Venus	2°35'
Sun	14°08'	Mercury	28°33'	Saturn	15°55'
Moon	15°36'	Jupiter	24°59'	Rahu	5°05'

Lagna Mercury			
Mars Mercury Rahu	Navamsha		Venus
			Sun Sat Moon Ketu

Mars Mer Rahu 11
1
Lagna Mercury 12
10
2
3 9
6
4
Venus 5
8
7
Sun Sat Moon Ketu

as the eighth lord in this combination has ensured inheritence while Jupiter as the sixth lord has led to legal disputes.

The ninth lord from lagna is Mercury; from the Moon the ninth lord is the Sun. The Sun and Mercury, contributing 30 and 8 units yield 38 which, when divided by 12, gives a remainder of 2. From the Moon the second house is Makara. This becomes the Indu lagna. Fom here, the eleventh house has four planets and powerful Dhana yogas. This chart suffers the blemish of having all planets concentrated in only two houses (the second and the third) of the horoscope forming the 'Yuga' variety of Sankhya yogas, under the main head of Nabhasa yogas. It will be seen that the presence of the 'Yuga' yoga has not caused poverty, as a literal application of this yoga might suggest.

III. Arishta Yogas

These yogas lead to ill health. The results of Raja yogas and Dhana yogas get adversely modified in the presence of potent Arishta yogas. Detailed description of these yogas leads one into medical astrology which is a complete subject in itself. Here it is only pertinent to touch on the basic principles as relevant to the lordship of planets over various houses.

The highly malefic houses are the Trik houses, viz., the sixth, the eighth and the twelfth. Their lords produce adverse results. Further association of these lords with maraka planets enhances their virulence. In their simplest form, the Arishta yogas may be formed when there is a relationship between :

(a) The lagna lord on the one side and the sixth or the eighth or the twelfth lord on the other (three combinations).

(b) The sixth lord on the one side and the eighth or the twelfth lord on the other (two combinations).

(c) The eighth lord on the one side and the twelfth lord on the other (one combination).

The above six combinations become worse when associated or aspected by the maraka planets.

The Daridrya Yogas

The Daridrya yogas of Parashara cause penury and sufferring. It will be seen that when the lagna lord is weak and afflicted, along with combinations for 'daridrya', there occurs ill health. Some of the Daridrya yogas of Parashara are defined below :

1. Lagna lord in the twelfth house and the twelfth lord in the lagna, and influence of marakas (lords of houses 2 or 7) on either or both of them.
2. Lagna lord in the sixth and the sixth lord in the lagna, under maraka influence.
3. Lagna or the Moon joined with Ketu, and the lagna lord in the eighth house, under maraka influence.
4. Afflicted lagna lord in a Trik house, and the lord of the second house debilitated or in the sixth house. Under such a yoga, a person born to a royal family also attains to poverty.

5. Fifth lord in the sixth house, and the ninth lord under maraka influence located in the twelfth house.
6. Malefics in benefic houses and benefics located in adverse houses.
7. The dasha of planets associated with the Trik lords leads to excessive loss of wealth if unaspected by the lords of the fifth or the ninth.
8. Location of Mars and Saturn in the second house.

   Note: If Mercury aspects this combination, the native is very wealthy.
9. Saturn in the second house aspected by the Sun.
10. The Sun in the second house aspected by Saturn.

    Note: If Saturn does not aspect the Sun in the second house, the native is wealthy.

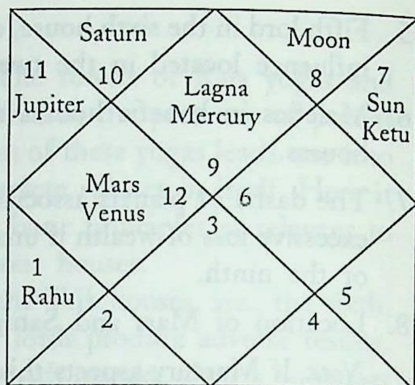
Example

Several Arishta yogas manifest in chart XXI-7.

1. Three planets are debilitated in the Rashi chart and two in the Navamsha chart.
2. Lagna lord associates with a retrograde sixth lord and the Sun, and is aspected by Saturn.

Lagna	29°35'	Mars	18°49'	Venus	8°28'
Sun	2°37'	Mercury (R)	9°44'	Saturn	0°18'
Moon	4°02'	Jupiter	5°04'	Rahu	2°06'

Mars Venus	Rahu		
Jupiter	Navamsha		
Saturn			
Lagna Mercury	Moon	Sun Ketu	



3. The Moon is involved in the Rahu-Ketu axis and gets debilitated in the Navamsha.
4. A retrograde, functionally malefic, Mercury aspects the lagna. Retrograde planets lose their beneficence as far as health is concerned.

The native suffers from a chronic incurable disease of the muscular system. He is, however, not poor monetarily. Some of the combinations promising financial stability here are :

1. A mutual aspect between the lagna lord and the eleventh lord.
2. The lagna lord and the fifth lord together, aspecting thee lagna.
3. A debilitated lord of the twelfth. It has been mentioned already that the debilitated lords of the third, the sixth, the eighth and the twelfth prove beneficial.
4. A debilitated planet in the sixth house !
5. Some Dhana yogas obtain in the Navamsha too.

IV. Parivartana Yogas

These yogas are characterised by exchange of house lords. When two planets exchange houses, they gain some strength and behave as if they are located each in his own house. By an exchange, they get linked to each other. Obviously, if the lord of a good house establishes an exchange with a benefic house, good results are produced. However, when adverse houses are involved, the results too are adverse.

Mantreshwara gives three categories of Parivartana yogas.

A. *Maha Yogas* (or great combinations): These result when :

1. The lagna lord exchanges houses with (i) the second lord, (ii) the fourth lord, (iii) the fifth lord, (iv) the seventh lord, (v) the ninth lord, (vi) the tenth lord, or (vii) the eleventh lord.
2. The second lord exchanges houses with (i)the fourth lord, (ii) the fifth lord, (iii) the seventh lord, (iv) the ninth lord, (v) the tenth lord, or (vi) the eleventh lord.
3. The fourth lord exchanges houses with (i) the fifth lord, (ii) the seventh lord, (iii) the ninth lord, (iv) the tenth lord, or (v) the eleventh lord.
4. The fifth lord exchanges houses with (i) the seventh lord (ii) the ninth lord, (iii) the tenth lord, or (iv) the eleventh lord.
5. The seventh lord exchanges houses with (i) the ninth lord, (ii) the tenth lord, or (iii) the eleventh lord.
6. The ninth lord exchanges houses with (i) the tenth lord, or (ii) the eleventh lord.
7. The tenth lord exchanges houses with the eleventh lord.

Note :

Mutual exchanges between the lords of the second house, the eleventh house, the kendras and the trikonas give rise to the above mentioned twenty-eight yogas which promise wealth, status and physical enjoyments.

B. *Dainya Yogas* (or combinations for misery): These result when :

1. The sixth lord exchanges houses with (i) the lagna lord, (ii) the second lord, (iii) the third lord, (iv) the fourth lord, (v) the fifth lord, (vi) the seventh lord, (vii) the eighth lord, (viii) the ninth lord, (ix) the tenth lord, (x) the eleventh lord, or (xi) the twelfth lord.
2. The eighth lord exchanges houses with (i) the lagna lord, (ii) the second lord, (iii) the third lord, (iv) the fourth lord, (v)

the fifth lord, (vi) the seventh lord, (vii) the ninth lord, (viii) the tenth lord, (ix) the eleventh lord, or (x) the twelfth lord.

3. The twelfth lord exchanges houses with (i) the lagna lord, (ii) the second lord, (iii) the third lord, (iv) the fourth lord, (v) the fifth lord, (vi) the seventh lord, (vii) the eighth lord, (viii) the ninth lord, (ix) the tenth lord, or (x) the eleventh lord.

Note :

1. The above thirty yogas result from exchanges of various house lords with the lords of the sixth, the eighth and the twelfth houses. These Trik lords spoil the houses whose lords they associate with. These combinations lead to a wicked nature, persistent trouble from opponents, and ill health.
2. Exchanges between lords of the Trik houses are specially referred to as Vipreeta Raja Yogas. The results attributed to a Vipreeta Raja yoga are financial prosperity and rise in status. This is an additional area where results given by yogas do not permit a literal application.

C. *Khala Yogas* (or combinations for wickedness):

These are obtained when the lord of the third house exchanges places with the house lords other than the lords of the Trik houses. That is, the third lord establishes an exchange with (i) the lagna lord, (ii) the second lord, (iii) the fourth lord, (iv) the fifth lord, (v) the seventh lord, (vi) the ninth lord, (vii) the tenth lord, or (viii) the eleventh lord.

Note :

1. These eight yogas are characterised by a fickle and a wicked nature, fluctuating fortunes and fluctuating temperament.
2. A literal application of these yogas is again not warranted. Some of the very interesting results are obtained when these combinations are applied judiciously.

...XXII...

Specific and Miscellaneous Yogas

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्॥

But you cannot see Me with this (human) eye of yours; I bestow on you the supernatural eye. Behold My divine yoga. Gita XI/8

The Nabhasa yogas, and the yogas dependant upon the ownership of houses by the planets, have been described already. Besides these there are numerous other yogas mentioned in the classical texts, by authors from Parashara downwards, which deserve special mention. As usual, these yogas are also specific planetary dispositions which usually, though not invariably, involve two or more planets to effect their formation. They give their specific results which are subject to modifications depending upon such conditions as :

(a) The nature of planets forming a particular yoga.

(b) Ownership of houses by the planets constituting the yoga.

(c) The house or houses occupied by the yoga-forming planets.

(d) Strength of the constituents of a yoga.

(e) Modifications as are appropriate to the ancient dicta, keeping in view the modern context.

Since there is no limit to the number of yogas mentioned in the classical texts, only some important ones will be mentioned here. For a similar reason, it is also not easy to classify them though a crude attempt is being made to group them into some categories. There is some overlap amongst the categories; for

example, the Gajekesari yoga, involving the Moon, has been described under a category separate from that concerned with the yogas associated with the Moon.

We now proceed to discuss some of these miscellaneous yogas.

I. Pancha-Mahapurusha Yogas

They are not yogas in the strictest sense since they depend only on one planet. They are thus single-planet 'combinations'. Five different yogas arise, based on the strength and location of the five planets, viz., Mars, Mercury, Jupiter, Venus and Saturn, in a horoscope. These five yogas are :

1. *Ruchaka yoga* : Formed when Mars, exalted or in its own house, is located in a kendra from the lagna.
2. *Bhadra yoga* : When Mercury, exalted or in its own house, is located in a kendra.
3. *Hamsa yoga* : When Jupiter, exalted or in its own house, is located in a kendra.
4. *Malavya yoga* : When Venus, exalted or in its own house, is located in a kendra.
5. *Shasha yoga* : When Saturn, exalted or in its own house, is located in a kendra.

1. Ruchaka yoga

The native born under this yoga is bold and courageous, good looking, having a prominent face, full of strength and vigour, dark haired, with beautiful eyebrows, eager for battle, cruel, annihilator of opponents, kingly, discriminating, with slim lower limbs, versed in the sacred hymns as well as magic spells, commander of an army or a leader of a gang of thieves. He is keen on all adventurous pursuits, suffers scars (or death) from fire and weapons, and lives happily to an age of seventy years.

2. Bhadra yoga

This yoga brings forth a native with the face of a tiger, the majestic gait of an elephant, large chest and shoulders, a commanding stature, skilled in the technique of 'yoga', very

learned, intelligent, of beautiful body parts, dark haired, sensuous, of a 'Sattvika' nature, knower of the sacred scriptures, blessed with friends wife, children and physical comforts, enjoying high status, and lives to an age of eighty years.

3. Hamsa yoga

One born under this yoga is fair-complexioned, with the voice like that of a swan. He has beautiful limbs and face, a phlegmatic ('Kapha') disposition, fondness for water sports, a thirst for the knowledge of sacred scriptures, a virtuous nature, an intense sexual urge, and comforts of all sorts at his disposal. He is blessed with a beautiful wife, a lovely physical form, and lives to a ripe age of a hundred years.

4. Malavya yoga

One born under Malavya yoga has a graceful appearance, slim waist, handsome body, beautiful lips, long arms, deep voice and sparkling teeth. He is blessed with children, wife, wealth and physical comforts, indulges in extra-marital relationships, is well versed in sacred scriptures and attains an age of seventy years.

5. Shasha yoga

This yoga confers on the native a cruel nature, leadership over an army, a group or a village, acquisition of wealth, courage and valour. He is competent, learned and finds fault in others. He roams around in jungles, mountains, forts and other odd places. He takes to metallurgy, acquires the wealth and women of others and is devoted to his mother. Of medium height and slim waist, he lives upto an age of seventy years.

Note :

(a) The Pancha-Mahapurusha yogas indicate five different natives depending upon the predominent influence of each of the five planets, from Mars to Saturn. Mars signifies strength and aggression; Mercury signifies learning and intelligence; Jupiter signifies oratory and wisdom; Venus stands for grace and pleasures; Saturn indicates mass appeal.

(b) The Pancha-Mahapurusha yogas yield results only when the

Sun and the Moon are also strong. Else, they produce ordinarily good results during their relevant dashas.

(c) The disposition of the yoga-causing planets must also be seen in the divisional charts to assess the extent to which the results indicated by yoga would fructify.

II. The Chandra Yogas

Yogas arising primarily from the Moon, the Lunar yogas, are as follows:

1. Sunapha Yoga

When the second house from the Moon is occupied by a planet, other than the Sun, the Sunapha yoga arises. This yoga bestows upon the native status, huge wealth, capacity to earn his fortune, religious inclination, virtuous pursuits and a quiet nature.

Note : The exact nature of this yoga will depend upon the nature of planet or planets causing this yoga. Several varieties of this yoga thus arise depending upon which planet occupies the second house from the Moon, and whether it is a single occupant or has other associates.

2. Anapha Yoga

This arises when there is a planet, other than the Sun, occupying the twelfth house from the Moon. This yoga makes a native healthy, amiable, famous and renowned, an orator, virtuous, capable, wealthy, given to varied comforts, and happy.

Note : Whereas the stress in the Sunapha yoga is on accumulation and possession, in the Anapha yoga it is on spending and enjoyment. As in the case of Sunapha yoga, there are numerous varieties of the Anapha yoga also, depending upon the nature and the number of the occupants of the twelfth house from the Moon.

3. Durudhara Yoga

Presence of planets in both the second and the twelfth from the Moon causes this yoga. Here again, the Sun is not to be considered. One born in this yoga earns renown through good

speech, learning, valour and virtue. This yoga confers upon the native wealth, vehicles, servants, physical comforts and freedom from enemies.

Note :

(a) In Durudhara yoga, the stress is both on possession and enjoyment. When a Durudhara is formed by benefics, it is very auspicious. When malefics form this yoga, it has a constricting influence on the Moon and yields adverse results.

(b) The same principles can be extended to medical astrology also. When benefics surround the lagna or the lagna lord, they prove good for health. When malefics do so, they produce adverse results.

(c) The strength of these yogas depends upon the strength of the Moon.

4. Kemadruma Yoga

When the second and the twelfth houses from the Moon are unoccupied, it leads to the adverse Kemadruma yoga. The presence of the Sun in these houses does not make any difference.

When the Kemadruma yoga exists in any chart, the native is bereft of wife, progeny, learning and mental peace. He suffers misery, penury, physical illness and humiliation. A Kemadruma yoga destroys the benefic effects of Raja yogas.

Cancellation of the Kemadruma

A Kemadruma is said to attain cancellation under the following circumstances :

(a) Presence of planets in kendras from the lagna.

(b) Presence of planets in kendras from the Moon.

(c) All planets aspecting the Moon.

(d) Strong Moon in a kendra aspected by or associated with benefics (Mercury, Jupiter or Venus).

Note : The Moon needs a support on either side; else it proves adverse.

5. Adhi Yoga

This yoga is produced by the occupation of the sixth, seventh and eighth houses from the Moon by benefics (Mercury, Jupiter and Venus). This gives rise to high status, the command of an army, kingship and governmental recognition. This yoga further ensures good health, long life and prosperity.

Note : This yoga demands that the three benefics must occupy the three houses (6, 7 and 8) from the Moon jointly or singly (in whatever combination!). The presence of malefics in these houses spoils this yoga.

6. Dhana yoga from the Moon

All the three benefics occupying Upachaya houses (i.e., houses 3, 6, 10 or 11) from the Moon produce a very wealthy individual; two of the benefics placed in such houses give medium wealth, and only one benefic planet in any of these houses from the Moon ensures only ordinary wealth.

Note :

(a) Upachaya houses are houses of expansion.

(b) Depending upon the location of the Moon being in a kendra or a panaphara or an apoklima house as reckoned from the Sun, the wealth and learning of the individual is ordinary, medium or plenteous.

(c) The results indicated by the Chandra yogas take precedence over the results indicated by other yogas.

III. The Ravi Yogas

Yogas arising from the Sun, the Solar yogas, are as follows :

1. Veshi Yoga

Caused by the occupation of the second house from the Sun by a planet other than the Moon. Such a native is truthful, lazy, having a long stature and a balanced outlook, and has only ordinary wealth. When benefics cause this yoga, the native is eloquent and wealthy. When malefics cause it, the native is destitute and associates with wicked people.

2. Voshi Yoga

Caused by the occupation of the twelfth house from the Sun by a planet other than the Moon. This yoga bestows upon the native good learning, eloquence, charitable nature, sharp memory and generally virtuous disposition. When benefics cause this yoga, the native is intelligent, learned, strong, wealthy and engaged in scientific pursuits. Malefics causing this yoga lead to cruel nature, ugly looks, lack of intelligence and excessive lust.

3. Ubhayachari Yoga

Caused by planets other than the Moon occupying the second and the twelfth houses from the Sun. This produces a native with strong physique, capability to shoulder great responsibility, learning, good looks, wealth, and numerous objects of pleasure. When malefics cause this yoga, the native is destitute, servile and ailing.

Note : No adverse yoga results if the Sun is not associated with a planet on either side of it.

IV. Diverse Yogas

Some of the very important yogas are included in this section. They are being briefly described below in a random order.

1. Gaja-Kesari Yoga

This yoga is produced when Jupiter occupies a kendra from the Moon. One born in this yoga is wealthy, famous, learned, virtuous and honoured by the king.

Note :

(a) This is an important yoga. It occurs frequently in horoscopes and, therefore, must be studied judiciously.

(b) The yoga fructifies only if Jupiter is not combust, and is associated with or aspected by benefics. The Moon too should not be combust or debilitated, and must be under benefic influence.

(c) The exact nature of the yoga, and the extent to which it yields results, will depend upon such factors as :

(i) Exaltation or debilitation, i.e., strength or weakness, of both Jupiter and the Moon;

(ii) Placement of Jupiter in the first, fourth, seventh or tenth house from the Moon;

(iii) The houses occupied by Jupiter and the Moon, when reckoned from the lagna;

(iv) The signs or rashis in which the two planets are located;

(v) Concurrent planetary influences on either or both of them;

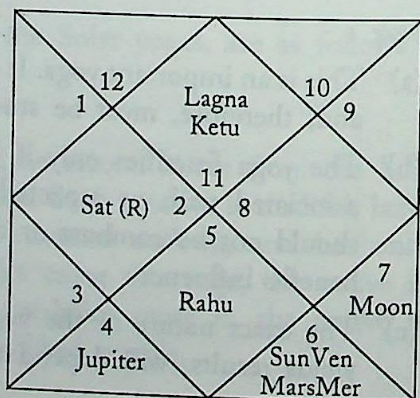
(vi) The dasha pattern.

(d) A strong Gaja-Kesari yoga leads to lasting fame.

Chart XXII-1 shows an exalted Jupiter in the tenth house from the Moon, producing a powerful Gaja-Kesari yoga. There are several planets in the twelfth house from the Moon producing an Anapha yoga. Accumulation of planets in the eighth house has its own special meaning as this house gains prominence in the horoscope. Of course, it is important to go into consideration of the vargas for finer analysis. The chart belongs to a prominent cinema artiste who dominated the screen world for several years in the recent past.

It will be appreciated that the best Gaja-kesari can occur only if the Moon and Jupiter occupy Karka, which is the own house

		Sat (R)	
Lagna Ketu	**Chart XXII-1**		Jupiter
	Birth Chart Oct 13, 1942		Rahu
		Moon	SunVen Mars Mercury



for the Moon and the exaltation sign for Jupiter. It cannot form with both planets exalted or both in their own houses.

2. Amalaa (or Amala-Kirti) Yoga

This yoga is said to exist when a natural benefic occupies the tenth house from the lagna or the Moon. Such a person is revered by the ruler, enjoys physical pleasures, is charitably disposed, likeable and helpful.

Note : The tenth house is an extremely important house of the horoscope. When benefics influence this house, one pursues legitimate and honourable means of earning, and enjoys fame as a consequence. A strong Amalaa yoga ensures lasting fame for the native.

3. Kartari Yogas

These are of two types :

(a) *Shubha-Kartari*, when natural benefics occupy houses 2 and 12 from the lagna. This yoga ensures health, wealth and fame for the native.

(b) *Papa-Kartari*, when natural malefics occupy houses 2 and 12 from the lagna. This yoga leads to criminal tendencies, ill health and impure food.

Note : This yoga is equivalent to the Durudhara yoga which forms around the Moon. The reader is referred to Chart XXIV-1 where the lagna is surrounded by the Sun in the twelfth house, and Mars and Rahu in the second house. When malefics surround the lagna or the lagna lord, health suffers.

4. Parvata Yoga

It has two variants :

(a) The sixth and the eighth houses being vacant, or occupied only by benefics, and benefics occupying the kendras; or

(b) The lord of the lagna and that of the twelfth house placed in mutual kendras, and aspected by benefics.

A native with this yoga in his horoscope is famous, wealthy, charitable, fortunate, orator, a leader, learned and lustful.

5. Chaamara Yoga

This also has two variants:

(a) Exalted lagna lord placed in a kendra and aspected by Jupiter; or

(b) Two benefics conjoined in the lagna, the seventh house, the ninth house or the tenth house.

Such a native is a king or honoured by a king, an orator, skillful, wise, and versed in sacred scriptures.

6. Shankha Yoga

This again has two variants :

(a) The fifth lord and the sixth lord are in mutual kendras, and the lagna is strong; or

(b) Lords of the lagna and the tenth house occupy Chara rashis (movable signs), and the ninth lord is strong.

A native with either of the above combinations in his chart is kind, virtuous, learned, long-lived, morally sound, blessed with wife and children, owns lands and enjoys prosperity.

Note : This yoga confers on the native the authority to discipline or punish.

7. Lakshmi Yoga

This yoga arises when the lagna lord is strong, and the ninth lord is in a kendra identical with its own house, Moolatrikona or exaltation.

One born in this yoga is good in looks, virtuous, very wealthy, widely renowned, honoured by the king, blessed with wives and children.

8. Lagnadhi Yoga

When benefics occupy houses seven and eight from the lagna, bereft of malefic association or aspect, this yoga is said to arise. This gives rise to a native who is learned and comfortable.

Note : Lagnadhi yoga is an equivalent of the (Chandra) Adhi yoga already mentioned. Perhaps here, the sixth house from the lagna must also be considered for occupation by benefics as in case of the Chandradhi yoga. It confers on the native virtue, high status, learning and capability of compilation or writing.

9. Maha-Bhagya Yoga

The formation of this yoga involves the following:

A. *In the horoscope of a male* :

(a) Birth during daytime;

(b) Odd sign rising in the lagna;

(c) The Sun in an odd sign;

(d) The Moon also in an odd sign.

B. *In the horoscope of a female* :

(a) Birth during night time;

(b) Even sign rising in the lagna;

(c) The Sun in an even sign;

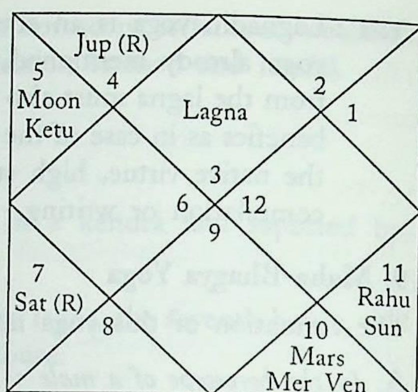
(d) The Moon also in an even sign.

One born in Maha-Bhagya yoga is pleasant to look at, liberal, renowned, of good character, owner of lands and equivalent to a king. Women having this yoga in their chart are blessed with all feminine qualities and virtues, good fortune, good character and lots of wealth.

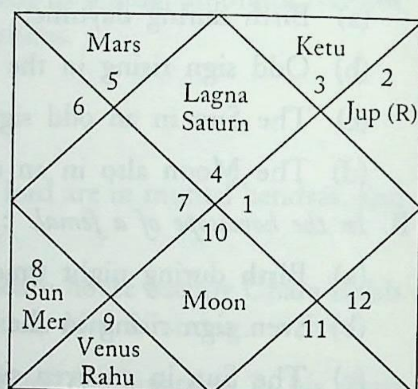
Note : Odd signs are masculine signs and even signs are feminine signs. It is desirable to have the lagna, the Moon and the Sun in odd signs in the horoscopes of males, and in even signs in the horoscope of females.

Chart XXII-2 belongs to the late Indian Prime Minister, Mr. Morarji Desai. The lagna, the Sun and the Moon are all situated in odd or masculine signs. Even the Navamsha lagna (Dhanu in this case) happens to be odd. The birth occurred during daytime. There is a Vipreeta Raja yoga occurring in the eighth house.

			Lagna
Rahu Sun	Chart XXII-2 Birth Chart Feb 29, 1896		Jup (R)
Mars Mercury Venus			Moon Ketu
		Sat (R)	



		Jup (R)	Ketu
	Chart XXII-3 Birth Chart Nov 19, 1917		Lagna Saturn
Moon			Mars
Venus Rahu	Sun Mercury		



Mrs. Indira Gandhi, another late Prime Minister of India, has her birth occurring at night time, and the lagna, the Moon and the Sun all falling in even signs (Chart XXII-3). Even the Navamsha lagna (Meena) falls in an even sign.

The chart is characterised by three sets of exchanges :

(a) Between the lagna lord and the seventh lord;

(b) Between the second lord and the fifth lord; and

(c) Between the sixth lord and the eleventh lord.

A Maha-Bhagya yoga is a highly fortunate combination.

10. Vipareeta Raj Yoga

This yoga has been discussed in the preceding chapter. It arises from the lords of the sixth or the eighth or the twelfth houses occupying one of these houses (other than their own).

11. Chandra Mangala Yoga

This too finds mention in the previous chapter. It is a combination for financial prosperity.

12. Shakata Yoga

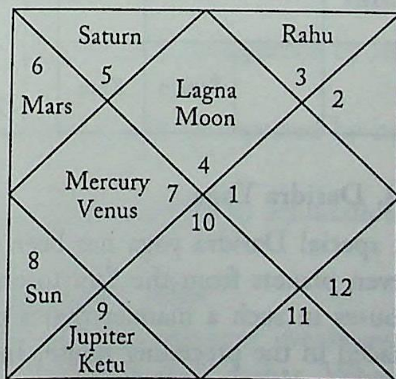
This results when Jupiter, located in a house other than a kendra, occupies the sixth, the eighth or the twelfth from the Moon. This yoga produces a native who is destitute, ever toiling, disliked by all, with ever fluctuating fortunes.

Note :

(a) Jupiter and the Moon in mutually adverse (six/eight or two/twelve) relationship are not supposed to augur well for the native. It must, however, be realised that Jupiter's location in the 6th, the 7th or the 8th house from the Moon is also a constituent of the Chandradhi yoga. This placement, thus, cannot be considered adverse in all circumstances.

(b) Another important aspect to be considered is whether the Moon and Jupiter are strong or weak. In Chart XXII-4, Jupiter is located in the sixth house from the Moon, thus producing a typical Shakata yoga. However, both the planets occupy their own houses, and Jupiter additionally happens to be in its Moolatrikona sign. The lagna is strong because of the placement of the lagna lord in the lagna itself. This chart belongs to Mr Jawaharlal Nehru, the first Prime Minister of India.

			Rahu
	Chart XXII-4 Birth Chart Nov 14, 1889		Lagna Moon
			Saturn
Jupiter Ketu	Sun	Mercury Venus	Mars



13. Chatussaagara yoga

This combination arises when :

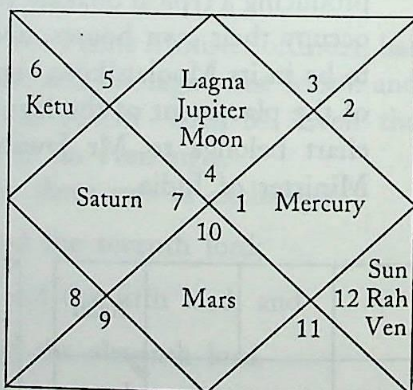
(a) All planets occupy the four kendras; or

(b) All planets occupy the Chara rashis (i.e., signs 1, 4, 7 and 10).

This yoga destroys numerous Arishta yogas and ensures wealth and high status to the native.

Note : According to one view, this yoga is said to exist when all four kendras are occupied. See the horoscope of Lord Rama, Chart XXII-5, in this connection. Four planets are exalted and one is located in its own house. A strong Gaja-Kesari yoga is obtained in the lagna while three Pancha-Mahapurusha yogas, involving the lagna., the fourth house and the seventh house are also there. All four kendras are occupied by planets. The kendras are the pillars of a horoscope and their occupation bestows immense strength upon them. A malefic in the fourth house deprived lord Rama of comforts at home; another malefic in the seventh house led to separation from wife.

Sun Rahu Venus	Mercury		
	Chart XXII-5 Birth Chart		Lagna Jupiter Moon
Mars			
		Saturn	Ketu



14. Daridra Yoga

A special Daridra yoga has been described to obtain when the seven planets from the Sun to Saturn are placed in contiguous houses in such a manner that a planet next in natural order is placed in the preceding house. In other words, Venus is placed

in the second house from Saturn, Jupiter in the second from Venus, Mercury in the second from Jupiter, Mars in the second from Mercury, the Moon in the second from Mars, and the Sun in the second from the Moon. This yoga is said to cause extreme penury and destitution.

Note : It will be appreciated that such a yoga cannot exist in the Rashi chart. It is perhaps intended to be examined in the Navamsha chart. Classical writers have given us certain peculiar combinations without giving any hints about their application. A great field exists for a serious researcher of astrology.

15. Hatha-Hantaa Yoga

This yoga arises when the Moon is located in the eleventh house and the Sun in the Moon's sign (Karka). The native with this yoga in the horoscope suffers humiliation (or death!) as a consequence of some stupid action of his.

16. Neecha-Bhanga Raja Yoga

This yoga indicates cancellation of debilitation of a planet. Cancellation of debilitation is supposed to produce benefic results or give rise to a Raja yoga.
A planet achieves Neecha-Bhanga when :

(a) The lord of the house where a planet is debilitated (i.e., the debilitation lord of the planet) is in a kendra from the lagna or the Moon.

(b) The exaltation lord of the debilitated planet is in a kendra from the lagna or the Moon.

(c) The debilitated planet is associated with or aspected by its debilitation lord.

(d) The debilitated planet is associated with or aspected by its exaltation lord.

(e) The debilitated planet exchanges houses with its debilitation lord.

(f) Two debilitated planets aspect each other.

Note : Neecha planets, because of their inherent weakness, generally give adverse results during their dashas. When

a Neecha-Bhanga yoga is present, the debilitation yields place to a benefic situation.

Chart XX-3 (see Nabhasa yogas) shows two planets, Mars and Jupiter, debilitated in the lagna and the seventh house. A typical Neecha-Bhanga obtains here as Mars recieves the aspect of its Uchcha-naatha (lord of exaltation sign) and Jupiter associates with its Uchcha-naatha, the Moon, as well as its Neecha-naatha (lord of debilitation sign) Saturn.

V. Pravrajya Yogas

These yogas, also known as *Sanyasa yogas*, lead to a renunciation or giving up of worldly attachments. There are several combinations which lead to detachment from woldly things. Some of these are being mentioned here.

1. When the lord of the tenth house associates with four planets in a kendra or in a trikona, the native achieves emancipation after death.

   Note : It is desirable that such a combination does not occur in adverse houses, and no planet participating in this yoga formation should be combust. Else it leads to a fall from the state of final emancipation, the Yoga-Bhrashta of the Gita.

   Chart XXII-6 belongs to Acharya Rajneesh. Five planets, including the lord of the tenth house, are posited together. But the combination occurs in the eighth house of interruptions, obstacles, intrigues and uncertainties. If the Gita is

Rahu		Lagna	
	Chart XXII-6 Birth Chart Dec. 11, 1931		Jup (R)
MonSat MarVen Mer	Sun		Ketu

4 Jup (R)
3
Lagna
1
12 Rahu
2
5
11
8
6 Ketu
Sun
7
10
9 MonSat MarVenMer

to be believed, such a native must return with considerable yogic merit in his karmic balance.

2. The Moon in the Drekkana of Saturn aspected by Mars and Saturn, or in the Navamsha of Mars aspected by Saturn.
3. Lord of the Moon sign aspected by Saturn alone and by no other planet.
4. Lord of the Moon sign aspected by the remaining planets situated together in one house.
5. Jupiter occupying the ninth house, and the lagna, the Moon and Jupiter all aspected by Saturn: Such a native attains recognition because of founding a system of philosophy.

...XXIII...
Mathematical Calculation of Longevity

पश्येम शरदश्शतं जीवेम शरदश्शतं श्रृणुयाम शरदश्शतम्।
प्रब्रवाम शरदश्शतमदीनाः स्याम शरदश्शतम्।।

May I see for a hundred years, live for a hundred years, hear for a hundred years. May I speak for a hundred years, live in comfort and freedom for a hundred years.

Yajurveda XXVI/24

Sages opine that good and bad results on the basis of planetary combinations in a horoscope must only be pronounced after determining the length of life. It is fruitless to make any prediction if the native is not going to live long enough for the prediction to materialise. For general purposes of astrology, the life of a native may fall under one of the following categories.

1. *Balarishta* or age upto 8 years. During this period, the survival of a child is subject to combinations of Balarishta and Arishta-Bhanga.
2. *Yogarishta*, from 8 to 20 years. This is a difficult area and an exact length of survival during this period is a matter of very fine judgement on the part of an astrologer.
3. *Alpayu* or short span, upto 32 years of life.
4. *Madhyayu* or medium life span, from 32 to 70 years (or 66 years according to some).
5. *Poornayu* or full length of life, from 70 to 100 years.

Determination of span of Life

Determination of longevity is a difficult area of astrology. The availability of numerous methods of longevity determination only

indicates that no one method is totally reliable. A general method of deciding on short, medium or full life span involves the consideration of three groups of factors :

Group I.	(a) Lagna lord, and	(b) the eighth lord.
Group II.	(a) Lagna, and	(b) the Moon.
Group III.	(a) Lagna, and	(b) the Hora lagna.

In each of the three groups above, there are two components. See which rashis these two components (a) and (b) fall into. The placement of each of the two factors (a) and (b) provides the life span indicated by the concerned group thus :

1. If both (a) and (b) fall in Chara rashis:	Poornayu
2. Both in Sthira rashis:	Alpayu
3. Both in Dwiswabhava rashis:	Madhyayu
4. One in Chara and the other in Sthira:	Madhyayu
5. One in Chara and the other in Dwiswabhava:	Alpayu
6. One in Sthira and the other in Dwiswabhava:	Poornayu

If all three groups or any two of these indicate the same life span, that must be considered as final. In case the three groups indicate three different life spans, consider the one indicated by Group III (i.e., lagna and the Hora lagna).

In case the three groups indicate three different life spans, but there is the Moon located in the lagna or the seventh house, consider the life span indicated by Group II (i.e., lagna and the Moon).

Determination of the Hora lagna

The Hora lagna for the purposes of longevity demands some elucidation. It may be determined as below.

Step I Find out the number of hours and minutes that have elapsed from the time of sunrise to the time of birth.

Step II Consider the hours as rashis (divide by 12 if their number exceeds 12, and accept the remainder). Divide the minutes by 2 and consider them as degrees. These rashis and degrees may be called as the Ishta-Kaala.

Step III Obtain the Hora lagna thus:

(a) If the lagna is even, add the Ishta-Kaala to the cusp of the lagna.

(b) If the lagna is odd, add the Ishta-Kaala to the longitude of the Sun.

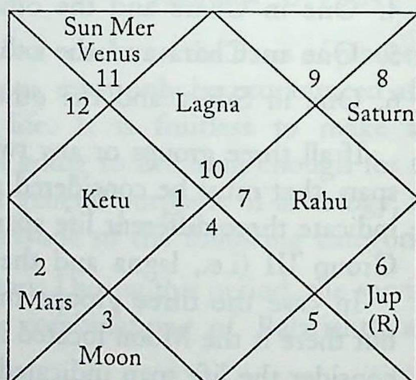
Example

Native born at 4:30am (IST) on March 12, 1957 at Lat. 32°N43', Long. 074°E52'.

Lagna: Makara 10°38'; Sun: Kumbha 27°51'; Moon: Mithuna 29°56'; Mars: Vrisha 3°01'; Mercury: Kumbha 19°50'; Jupiter (R): Kanya 4°22'; Venus: Kumbha 19°20'; Saturn: Vrischika 20°55'; Rahu: Tula 28°26'; Ketu: Mesha 28°26'.

This is the same as Chart XXI-5 under Dhana yogas (q.v.).

	Ketu	Mars	Moon
Sun Mercury Venus	Chart XXI-5		
Lagna	Birth Chart March 12, 1957		
	Saturn	Rahu	Jup (R)



Sunrise (on March 11, 1957) = 6:49 a.m.

No. of hours elapsed from sunrise to time of birth =
28 hours 30 minutes (i.e., the time of birth) *minus*
6 hours 49 minutes (sunrise),

or 21 hours 41 minutes.

Ishta-Kaala, converted to signs, degrees, etc.,

21ˢ20.5°

or 9ˢ20°30'

Since the birth lagna is even, the Hora lagna is obtained by adding the Ishta-Kaala to the cusp of the birth lagna.

		s	°	'
Thus,				
the lagna		9	10	38
Ishta-Kaala		9	20	30
Hora lagna		19	1	8

or (removing multiples of 12 signs)
$7^s1°8'$, i.e., Vrischika 1°8'.

Considering the above three groups of longevity, we have :

Group I	Lagna lord (Saturn)	Sthira (Vrischika)
	Eighth house	Sthira (Simha)
	Longevity	Alpayu (short span)
Group II	Lagna	Chara (Makara)
	Moon	Dwiswabhava (Mithuna)
	Longevity	Alpayu (short span)
Group III	Lagna	Chara (Makara)
	Hora lagna	Sthira (Vrischika)
	Longevity	Madhyayu (medium span)

Since two of the above groups indicate Alpayu (short life span), that must be accepted.

An alternate method

Mantreswara describes an alternative method of finding the life span by considering the following factors :

Group I: Drekkana sign of
(a) the lagna, and (b) the Moon

Group II: Navamsha sign of
(a) the lagna lord, and (b) lord of the Moon sign

Group III: Dwadashamsha sign of
(a) the lagna lord and (b) the eighth lord.

Applying these principles to the example chart above, we have :

Group I	Lagna Drekkana sign	Sthira (Vrisha)
	Moon's Drekkana sign	Sthira (Kumbha)
	Longevity	Alpayu (short span)

Note : Construct a Drekkana chart for this.

Group II Sign occupied by the lagna lord (Saturn) in the Navamsha chart: Chara (Makara)
Sign occupied by the lord of the Moon sign (Mercury) in the Navamsha chart:
Dwiswabhava (Meena)
Longevity Alpayu (short span)
Note : See the Navamsha chart for this.

Group III Sign occupied by the lagna lord (Saturn) in the Dwadashamsha chart: Chara (Karka)
Sign occupied by the eighth lord (Sun) in the Dwadashamsha chart: Chara (Makara)
Longevity Poornayu (Full span)
Note : Construct a Dwadashamsha chart for this purpose.

Since two of the above groups indicate Alpayu, that must be accepted.

It may be noted here that this method of Mantreshwara deserves to be researched on. It has been applied less often in actual horoscopes.

Other combinations that indicate the length of life are as follows :

1. All benefics in kendras: Poornayu
2. All benefics in panapharas: Madhyayu
3. All benefics in apoklimas: Alpayu
4. Eighth lord and all malefics in kendras: Alpayu
5. Eighth lord and all malefics in panapharas: Madhyayu
6. Eighth lord and all malefics in apoklimas: Poornayu
7. Strong lagna lord, benefics in kendras, and malefics in houses 3, 6, 11: Poornayu
8. Stronger of the lagna lord and the eighth lord in a kendra indicates Poornayu, in a panaphara Madhyayu, and in an apoklima Alpayu.
9. Lagna lord and the eighth lord located in their own houses ensure Poornayu, in the houses of neutrals Madhyayu, and in inimical houses Alpayu.

10. Weak lagna lord in the houses 6, 8 or 12, bereft of benefic aspect: Alpayu
11. Malefics in kendras, bereft of benefic aspect, and the lagna lord being weak: Alpayu
12. Malefics in houses 2 and 12, sans benefic aspect: Alpayu

Methods of Mathematical Calculation of Longevity

It may be pointed out at the outset that mathematical methods of calculation of longevity do not always prove accurate in actual horoscpes. The actual length of life appears to be a divine secret not to be deciphered too easily. There are several methods available some of which are being described below.

I. PINDAYU

According to this method of calculation of longevity, the seven planets, from the Sun to Saturn, contribute 19, 25, 15, 12, 15, 21 and 20 years respectively, when at their points of exaltation. They each contribute half this period (i.e., 9.5, 12.5, 7.5, 6, 7.5, 10.5 and 10 years respectively) at their points of debilitation. Between deep exaltation and deep debilitation, they contribute proportional amounts.

Step I : Find out the distance of a planet from its point of debilitation by subtracting this latter point from the longitude of the planet. This gives the 'arc' of longevity.

Note: The same 'arc' of longevity is obtained by subtracting either of the planet's longitude and its debilitation point from the other. In case the result exceeds 180 degrees (six signs), this must be subtracted from 360 degrees (or 12 signs).

Step II : Since 180 degrees (between exaltation and debilitation) corresponds to half the age contributed by the planet, find the actual age contributed by the arc of longevity, from the number of degrees the planet is removed from its debilitation point.

Step III : Add the above value to half the age contributed by the planet (since this amount is contributed by the planet anyway, even at deep debilitation).

Let us apply this information to the example chart being considered in this chapter.

SUN

	s	°	′
Debilitation point	6	10	0
Sun's present position	10	27	51
Arc of longevity	4	17	51
or		137°	51'

Sun's contribution = 9.5 (i.e., half the Sun's contribution)

$$+ \frac{9.5 \times 137°51'}{180}$$

= 16.775 years.

MOON

	s	°	′
Debilitation point	7	3	0
Moon's present position	2	29	56
Arc of longevity	4	3	4
or		123°	4'

$$\text{Moon's contribution} = 12.5 + \frac{12.5 \times 123°4'}{180}$$

= 21.046 years.

MARS

	s	°	′
Debilitation point	3	28	0
Mar's present position	1	3	1
Arc of longevity	2	24	59
or		84°	59'

$$\text{Mar's contribution} = 7.5 + \frac{7.5 \times 84°59'}{180}$$

= 11.041 years.

MERCURY

	s	°	'
Debilitation point	11	15	0
Mercury's present position	10	19	50
Arc of longevity	0	25	10
or		25°	10'

Mercury's contribution $= 6 + \frac{6 \times 25°10'}{180}$

$= 6.839$ years.

JUPITER

	s	°	'
Debilitation point	9	5	0
Jupiter's present position	5	4	22
Arc of longevity	4	0	38
or		120°	38'

Jupiter's contribution $= 7.5 + \frac{7.5 \times 120°38'}{180}$

$= 12.526$ years.

VENUS

	s	°	'
Debilitation point	5	27	0
Venus's present position	10	19	20
Arc of longevity	4	22	20
or		142°	22'

Venus's contribution $= 10.5 + \frac{10.5 \times 142°22'}{180}$

$= 18.803$ years.

SATURN

	s	°	'
Debilitation point	0	20	0
Saturn's present position	7	20	55
Arc of longevity	4	29	5
or		149°	05'

Saturn's contribution $= 10 + \frac{10 \times 149°05'}{180}$

$= 18.282$ years.

Note: Detailed steps in actual determination of the arc of longevity have been omitted in the above calculations. See 'Note' to Step I, wide supra, for details.

Thus the years contributed by the seven planets are as follows:

Sun	16.775
Moon	21.046
Mars	11.041
Mercury	6.839
Jupiter	12.526
Venus	18.803
Saturn	18.282

Haranas or Reductions

The above values of longevity contributed by the seven planets are subjected to four stages of Haranas or reductions. These are as follows :

A. *Astangata Harana* (a reduction consequent upon combustion)

Planets become combust when close to the Sun. Their limits are as follows :

Moon	within 12° of the Sun.
Mars	within 17° of the Sun.
Mercury	within 14° of the Sun. (within 12° if retrograde)
Jupiter	within 11° of the Sun.
Venus	within 10° of the Sun. (within 8° if retrograde)
Saturn	within 15° of the Sun.

A combust planet loses half his contributed years.

Exceptions : Saturn and Venus. They are not subject to reduction due to combustion.

The example chart shows conjunction of Venus and Mercury with the Sun. Both are combust but only Mercury loses half its contributed years.

The years contributed by the seven planets after Astangata Harana would thus be :

Sun	16.775	
Moon	21.046	
Mars	11.041	
Mercury	3.419	(reduced by half)
Jupiter	12.526	
Venus	18.803	
Saturn	18.282	

B *Shatru-Kshetra Harana* (or reduction consequent upon occupation of an enemy's house): One-third of the contributed age (after Astangata Harana stage) is lost if a planet is in an enemy's house.

Exceptions :

(i) Retrograde planets.

(ii) Mars, according to some.

In the example chart, the Sun, Jupiter and Saturn occupy the houses of their natural enemies. Of these, Jupiter is retrograde and falls under exceptions. The Sun and Saturn, however, lose their contributed age by one-third.

Thus, the years contributed by the seven planets after Shatru-Kshetra Harana are :

Sun	11.183
Moon	21.046
Mars	11.041
Mercury	3.419
Jupiter	12.526
Venus	18.803
Saturn	12.188

C. *Chakrapaata Harana* (or reduction consequent upon the placement of planets in the six houses, from the seventh house to the twelfth house). This reduction is more if the planets are in the twelfth house, and progressively less as they occupy houses

11, 10, 9, 8 and 7. Benefics cause half the loss as compared to malefics.

House occupied	*Loss from malefics*	*Loss from benefics*
12	whole	one half
11	one half	one-fourth
10	one-third	one-sixth
9	one-fourth	one-eighth
8	one-fifth	one-tenth
7	one-sixth	one-twelfth

Note:

(a) When there are multiple planets in one house, only the strongest planet causes reduction in the contributed age.

(b) Weak Moon is not to be considered a malefic in longevity calculation.

In the example chart: Saturn, a malefic, in the eleventh house loses half its contribution. Jupiter, a benefic, in the ninth house loses one-eighth of its contribution.

The years contributed by the seven planets after the Chakrapata reduction are:

Sun	11.183	
Moon	21.046	
Mars	11.041	
Mercury	3.419	
Jupiter	10.960	
Venus	18.803	
Saturn	6.094	
Total	82.546	years

D *Krurodaya Harana* (or reduction consequent upon the occupation of the lagna by a malefic): This reduction is applied if the lagna is occupied by a malefic (Sun, Mars or Saturn). The procedure here is thus :

(a) Convert the degrees, etc., of the lagna into minutes.

(b) Multiply the above minutes by the age contributed by *each planet.*

(c) Divide the value obtained by *Chakraliptaa* (i.e., 21,600 minutes; i.e., the total number of minutes in the zodiac).

(d) The quotient is reduced from the total Ayu or span of life obtained earlier. This gives the span of life according to the Pindayu calculation.

Note :

(i) If the malefics occupy the lagna but there is also a benefic aspect, only half the reduction is to be applied.

(ii) If the lagna is occupied by both malefics and benefics, the planet nearest to the cusp of the lagna must be considered. For example, if a benefic lies closer to the cusp of the lagna compared to a malefic, this reduction is not applied.

(iii) Another method to obtain the Krurodaya reduction is thus :

The number of the Navamsha rising in the lagna, multiplied by the age contributed by each planet, and divided by 108 (the total number of Navamshas in the zodiac). The quotient is reduced from the total span of life. The maximum reduction to be effected could reach upto one-twelfth of the total longevity in case the lagna happens to be at the very end of a sign.

In the example chart, the lagna is not occupied by malefics. The Krurodaya reduction is thus not applicable here.

Contribution from the lagna

Some authorities suggest that age contributed by the lagna should be added to the total Pindayu obtained from the above method. This is calculated as follows :

(a) *If the lord of the lagna is stronger:* The completed signs indicating the lagna represent the number of years, while the degrees and minutes of the cusp of the lagna represent the equivalent months and days (i.e., one sign or 30 degrees represent one year).

(b) *If the lord of the navamsha lagna is stronger:* The navamsha rising in the lagna represents the number of years, months and days to be contributed. The method for this is the same as that for finding out the contribution of lagna in Amshayu (Vide infra).

(c) *If the lagna lord and the navamsha lord are equally strong:* Add the total contribution from both to the Pindayu already obtained.

II. AMSHAYU

The procedure for this method of longevity determination involves the following steps.

Step 1 Convert the signs, degrees and minutes of a planet's longitude, as well as the cusp of the lagna into minutes.

Step 2 Divide each of the above separately by 200.

Step 3 If the quotient is more than twelve, divide it by 12 to obtain the number of years.

Step 4 The remainder obtained from step 2 gives the fraction of the year (in months, days, etc.).

Step 5 The total life span contributed by the lagna as well as the various planets is subjected to the Bharanas (additions) and Haranas (reductions) to obtain the actual age.

Let us apply this method to the example chart.

Planet	*Longitude*	*Minutes*	*Contributed years Divide by 200*
1. Sun	327 51	19671	98.355
2. Moon	89 56	5396	26.980
3. Mars	33 01	1981	9.995
4. Mercury	319 50	19190	95.950
5. Jupiter	154 22	9262	46.310
6. Venus	319 20	19160	95.800
7. Saturn	230 55	13855	69.275
8. Lagna	280 38	16838	84.190

The actual years of Amshayu contributed by the different planets and the lagna are as follows :

Sun	2.355	(obtained by removing multiples of 12 from contributed years, i.e., 98.355)
Moon	2.980	
Mars	9.995	
Mercury	11.950	
Jupiter	10.310	
Venus	11.800	
Saturn	9.275	
Lagna	0.190	

The Bharanas (or additions)

(a) Exaltation, retrogression: treble the contributed age.

(b) Vargottama, own house, own Navamsha, or own Drekkana: Double the contributed age.

(c) Where several multiplications crop up, apply only one which is the highest.

In the example chart, the *Moon* is Vargottama; *Mercury* is in its own Drekkana; *Jupiter* is retrograde and *Saturn* is in its own Navamsha. Jupiter's contribution is trebled while that of the others is doubled. The Amshayu, in years, after the Bharanas, would be:

Sun	2.355
Moon	5.960
Mars	9.995
Mercury	23.900
Jupiter	30.930
Venus	11.800
Saturn	18.550
Lagna	0.190

The Haranas (or reductions)

These are similar to those in Pindayu calculation except that the Krurodaya reduction is not applied here. In addition, if several reductions are applicable to a planet, only the larger reduction must be applied.

We have already seen in the example chart that :

1. Astangata reduction (one-half) applies to Mercury;

2. Shatru-Kshetra reduction (one-third) applies to the Sun and Saturn (Jupiter being retrograde is an exception); and
3. Chakrapaata reduction applies to Saturn (one-half) and Jupiter (one-eighth).

Note : Since Saturn is subject to two reductions, Shatru-Kshetra and Chakrapaata, only the larger one, i.e., the Chakrapaata, is applicable.

The contributed Amshayu will thus be:

Sun	1.177	
Moon	5.960	
Mars	9.995	
Mercury	11.950	
Jupiter	27.064	
Venus	11.800	
Saturn	9.275	
Lagna	0.190	
Total	77.411	years

III. NISARGAYU

From birth onwards, the various planets contribute a fixed number of years in a fixed order, as follows :

Moon	1	year
Mars	2	years
Mercury	9	years
Venus	20	years
Jupiter	18	years
Sun	20	years
Saturn	50	years

Note:

(i) It has been said that of the Sun, the Moon and the lagna :
- (a) If the lagna is the strongest, apply Amshayu.
- (b) If the Sun is the strongest, apply Pindayu.
- (c) If the Moon is the strongest, apply Nisargayu

(ii) It may be pointed out that methods of calculation of longevity by mathematical means are generally unsatisfactory. Dependance on the determination of the life-span (e.g., Alpayu, Madhyayu and Poornayu) as mentioned earlier, co-ordinated with appropriate maraka or adverse dasha periods, gives more reliable results.

Death-inflicting Dashas

Mention has been made of the role of marakas elsewhere. A few additional points are made here :

1. If in the order of the Vimshottari main dasha, the fourth dasha belongs to Saturn, or the fifth to Mars, or the sixth to Jupiter, or the seventh to Rahu, these dashas can prove fatal (or adverse for health).
2. If the Vimshottari dasha of a combust or debilitated or otherwise weak planet happens to be the third or the fifth or the seventh in order, it is again to be watched.
3. The dashas of Chiddra grahas or vulnerable planets can also cause death or disease. The Chiddra grahas are :
   (a) The eighth house lord.
   (b) Occupant of the eighth house.
   (c) Planet aspecting the eighth house.
   (d) Owner of the 22nd Drekkana (from the lagna).
   (e) Associate of the eighth house lord.
   (f) Owner of the 64th Navamsha (from the Moon).
   (g) The bitter enemy (Adhi-shatru) of the eighth lord.

Note : Since determination of longevity is a difficult subject, and the mathematical formulae unreliable in this regard, a great caution must be exercised in making predictions about longevity and time of death.

...XXIV...

Astrology of Health and Disease

न तस्य रोगो न जरा न मृत्युः
प्राप्तस्य योगाग्निमयं शरीरम्॥

For the one who has attained a body made of the fire of Yoga, there exists neither disease nor senescence nor death.

Shvetashvatara Upanishad II/12

Analysis of an astrological chart in respect of health and disease is often a matter of fine judgement. It requires a judicious balancing of the often conflicting factors which tend to cause ill-health on the one hand, and protect the native on the other. This means that a horoscope has to be judged:

(a) For inherent strength, which ensures good health and recovery from disease; and

(b) For inherent weakness which manifests as illness at times indicated by the dasha pattern.

Status of Health

The folowing factors must be considered in order to determine the soundness, or otherwise, of health.

1. *The lagna*: The single most important factor for sound health is the soundness of the lagna (and its lord). A lagna is strong and ensures good health if it is :

   (a) Occupied by its own lord;

   (b) Aspected by its own lord;

   (c) Occupied by natural benefics;

   (d) Aspected by natural benefics;

(e) Occupied by strong or exalted planets;

(f) Occupied or aspected by fuctional benefics;

(g) Unaspected or un-occupied by natural or functional malefics.

Note : The nearer a benefic planet is to the cusp of the lagna, the stronger does the lagna become. Conjunctions within one degree have a very profound influence.

A lagna becomes weak if it is:

(a) Neither occupied nor aspected by its own lord;

(b) Neither occupied nor aspected by natural benefics;

(c) Neither occupied nor aspected by functional benefics;

(d) Occupied or aspected by natural malefics and functional malefics;

(e) Occupied by debilitated or weak planets.

Note : If a debilitated or a weak planet is placed within one degree of the cusp of the lagna, it has an adverse influence on the soundness of health.

2. *The lagna lord*: For a sound health, the lagna lord must be :

(a) Strong or exalted in the Rashi chart as well as the vargas;

(b) Associated with benefics;

(c) Aspected by benefics;

(d) Placed in benefic houses.

A lagna lord behaves adversely if it is :

(a) Weak or debilitated in the Rashi chart and the vargas;

(b) Associated with malefics;

(c) Aspected by malefics;

(d) Placed in adverse houses, e.g., houses 6, 8 or 12.

Note :

(a) Here again, a close association of the lagna lord with a benefic or a malefic is important. Planets located within

one degree of the lagna lord exert a more intense influence.

(b) When the lagna or the lagna lord are Vargottama (falling in the same sign in the Rashi as well as the Navamsha charts), they become particularly strong and capable of withstanding several adverse influences.

3. *Status of the Moon*: Strength of the Moon is important for maintenance of sound health. Adverse placement (in the sixth, eighth or twelfth) of the Moon leads to ill health in childhood (Balarishta). Association or aspect of malefics or opposition by malefics is equally adverse. If there are combinations in the horoscope which protect the native in childhood, ill health is likely to occur later when the cycle of dashas gets involved in the 'Balarishta' combination. In other words, a Balarishta acts as a weakness in the horoscope which may manifest in later years during an appropriate dasha.

4. *The role of Kendras and Trikonas*: The kendras are like four pillars of a horoscope. Along with the trikonas, they form the most important houses of a horoscopic chart. Benefics located in the kendras and the trikonas go a long way to ensure sound health for the native. When malefics are placed in these houses, they indicate disease.

   Note : Retrograde benefics do not protect against disease. Instead they cause ill health during their dasha or antardasha. Retrograde malefics are worse. Retrograde benefics aspected by natural malefics, as also direct benefics aspected by retrograde natural malefics, also behave adversely.

5. *The Tri-shadayas*: Houses 3, 6 and 11 are considered bad houses. Their lords too behave adversely. When natural malefics are located in these houses, they indicate sound health. It may, however, be pointed out that while the presence of malefics in these houses protects the native against ill health in general, the dashas and antardashas of these planets do disturb health. The lords of these houses also cause ill health during their dashas.

6. *The eighth house/eighth lord*: The eighth house is the house of longevity. Malefics in the eighth house cause chronic or incurable ailments. Saturn, though a malefic, is an exception; it ensures sound health and long life by its occupation of the eighth house.

   For good health and long life, the eighth lord must be strong and under benefic influences.

   Note : If the lagna and the eighth house are strong in the Sarvashtakavarga, it is good for health. When these two houses are weak in the Sarvashtakavarga, they indicate poor health.

7. *Role of the Yogas*: When strong and benefic yogas form in relation to the lagna or the lagna lord, they are good for health. One must carefully look for :

   (a) Formation of Raja yogas in the lagna.

   (b) Involvement of the lagna lord in the formation of the Raja yogas.

   (c) Benefic Durudhara formation around the lagna or the lagna lord.

   Note : A Durudhara is generally described in relation to the Moon when planets other than the Sun occupy the second and the twelfth places from it. When benefics occupy the second and the twelfth places from the lagna or the lagna lord, it forms a benefic Durudhara, or a 'Shubha-kartari yoga'. When malefics form a Durudhara around the lagna or the lagna lord, they indicate adverse health. A direct malefic in the twelfth house from the lagna/lagna lord, and a retrograde one in the second from it, is a particularly adverse combination since two malefics approach the lagna/lagna lord from the two sides and tend to strangulate it.

8. *Appropriate Dasha*: It must be realised that planetary disposition in a chart indicates a fixed promise. This needs the operation of a dynamic component, in the form of an appropriate dasha, to manifest itself. Thus, ill health will only accrue if the relevant adverse dasha comes into operation.

Thus, both the promise of ill health and the relevant dasha are important. The dasha results can be more accurately deciphered if planetary transits are combined with the dashas.

Houses, Signs and Parts of the Body

In order to locate the site of disease, one must be aware of the parts of the body indicated by each house of the horoscope or the sign of the zodiac. They are as follows :

House	*Sign*	*Part of the body*
First house	Mesha	Head
Second house	Vrisha	Face; right eye
Third house	Mithuna	Shoulders; upper limb; right ear
Fourth house	Karka	Chest
Fifth house	Simha	Heart; stomach
Sixth house	Kanya	Intestines
Seventh house	Tula	Umbilical region
Eighth house	Vrischika	Generative organs
Ninth house	Dhanu	Hips; thighs
Tenth house	Makara	Knees
Eleventh house	Kumbha	Legs; left ear
Twelfth house	Meena	Feet; left eye

The Role of Drekkanas

Drekkanas are supposed to have a special relevance to medical astrology. Depending upon which Drekkana is rising in the lagna, it may be possible to locate the site of disease in the body.

The three Drekkanas represent three divisions of the body :

(a) From the head to the mouth;

(b) From the neck to the navel; and

(c) From the pelvis to the feet.

The various parts of the body depending upon the rising Drekkana, are indicated in Table XXIV-1.

Table XXIV-1
Drekkanas and Body Parts
Based on the Drekkana rising in the lagna.

House	*Ist Drekkana*	*2nd Drekkana*	*3rd Drekkana*
1st	Head	Neck	Pelvis
2nd	Right eye	Right shoulder	Organ of generation
3rd	Right ear	Right arm	Right testicle
4th	Right nostril	Right side of body	Right thigh
5th	Right cheek	Right side (atrium & ventricle) of the heart.	Right knee
6th	Right jaw	Right lung & breast	Right calf
7th	Mouth	Naval	Legs and feet
8th	Left jaw	Left lung & breast	Left calf
9th	Left cheek	Left side of the heart	Left knee
10th	Left nostril	Left arm	Left thigh
11th	Left ear	Left arm	Left testicle
12th	Left eye	Left shoulder	Anus

The Planets

Success in making any predictions depends on an understanding of the interaction among the planets, the houses as well as the signs. Different planets provide specific indications relevant to medical astrology. Very briefly, they are given below.

Sun Pitta (the bile element); heart and eye disease; gall bladder disease; burns.

Moon Kapha (the phlegm element); mental stability; menstrual disorders; diseases of the breast.

Mars Pitta; accidents and surgical operations; burns; menstrual disorders; the bone marrow.

Mercury All the three doshas, i.e., Vaata (the wind element), Pitta and Kapha; discrimination; nervous breakdown; temperament; skin disease.

Jupiter	Kapha; liver; gall bladder; diabetes; obesity.
Venus	Vaata and Kapha; sexual perversions; venereal disease; eye sight; urinary system; intestines; appendix.
Saturn	Vaata; chronic or incurable disease; paralysis; diseases of legs and feet.
Rahu/Ketu	Chronic and incurable diseases; poisoning; snake bite; worm infestations; viral diseases; eruptive fevers.

Diagnosis of an Illness

It may be pointed out here that making a diagnosis on the basis of a horoscopic chart is a difficult area. The modern allopathic diagnosis demands an elaborate understanding of the pathogenesis of a disease and requires long years of training. The astrological methods could not be any simpler. To make any coherent diagnosis on astrological grounds, without understanding the process of disease, is not at all possible. Some self-styled astro-diagnosticians may resent these strong remarks. However, at best, they can only indicate that a given native is suffering from a heart disease or a kidney ailment or some intestinal trouble. This information is often provided by the patient himself and the astrologer need not go into the rigours of his techniques. An astrologer can only be helpful if he is able to provide an elaborate scientific diagnosis, and guide the physician in his treatment process.

Unfortunately, the allopathic system has not strived to understand the basis of the erstwhile vastly prevalent, and far more efficient, system of Ayurveda. It is much easier to use astrology to indicate the basis of an illness according to the Ayurvedic principles. Some method of translating the ancient Ayurveda into modern allopathy, and vice versa, has to be evolved for the benefit not only of astrology but of allopathy and Ayurveda as well. Until then, the actual diagnosis of disease is best left to the physician or the researching astro-physician.

Timing an Illness

Far less tedious than making an astrological diagnosis is the area of timing a likely illness and determining its outcome. This needs the application of some standard principles of astrology.

They are briefly discussed below.

1. *Dasha of functional malefics*: Elsewhere, while discussing the nature of planets, mention has been made of planets which behave as malefics depending upon the lordship of houses in a horoscopic chart. Natural benefics can behave as malefics if they own adverse houses. It is the lagna which decides the nature of various planets.

   Since the lagna stands for the body of the native, planets adversely disposed toward a particular lagna can indicate ill health. It is important to carefully study the nature of planets whose dasha is operating at a given time.

2. *Role of the Trik houses/Trik lords*: Particularly important in causing ill health are the dashas and antaradashas of the lords of the Trik houses, or houses 6, 8 and 12. Lords of these houses transmit their maleficence to other planets whom they aspect or associate with. Planets placed in Trik houses are also adverse and cause chronic ailments.

3. *Retrograde planets*: Dashas of rerograde planets, more so when they are located in the kendras or in association with the lagna lord, produce ill health during their dasha periods.

4. *Weak planets*: Dashas of planets which are combust, ill-placed or debilitated, particularly if they do not regain strength in the Navamsha or other divisional charts, are also adverse for health. If the dasha lord is weak, there is poor resistance against disease and general lack of strength.

5. *The Rahu-Ketu Axis (RKA)*: The RKA falling on the lagna or the dasha lords tends to afflict them and ensures ill health, if other indications for ill health exist in the chart.

6. *Lords of 22nd Drekkana/64th Navamsha*: These are additional adverse factors for health.

7. *Protective influences* : Whenever a chart is being examined for health and disease, particular attention should be paid toward factors that protect against illness. When there are strong influences protecting a native, mild fluctuations in dasha sequence do not disturb health. In this connection,

favourble transits must also be taken note of. Unfavourable transits have contrary influence.

8. *The dasha sequence*: This is important in deciding the outcome of disease. In general, the dasha sequence has the following influence :

   (a) Favourable dasha followed by an unfavourable dasha : Occurrence of disease

   (b) Unfavourable dasha followed by a favourable dasha : Recovery.

   (c) Unfavourable dasha followed by another unfavourable dasha : Prolongation of disease; complications.

   (d) Unfavourable dasha, followed by an unfavourable dasha, followed by another unfavourable dasha : Non-recovery or death. The native may not survive until the third unfavourable dasha.

Pre-requisites for chart analysis

Medical astrology is a very specialised area. In order to obtain sound results, the data must be very accurate and the chart must be subjected to a thorough analysis using several methods at any given time. At least the following data must be worked out :

1. The Rashi chart along with accurate calculation of the cusp of the lagna and the longitudes of houses.
2. The Drekkana, the Navamsha, the Dwadashamsha and, preferably, the Trimshamsha charts.
3. The Vimshottari dasha worked from Mahadasha (MD) through Antaradasha (AD) to Pratyantaradasha (PD). Particular attention must be paid to work out the dasha operating at the time of birth.
4. Additional tools for confirmation :

   (a) At least one additional dasha, e.g., the Yogini, or the Chara dasha of Jaimini.

   (b) Ashtakavarga.

(c) Varshaphala or the annual chart for the relevant year(s)
(d) Transits.
(e) Prashna or the Horary system, where appropriate.

Illustrations

Chart XXIV-1 shows the presence of the eighth lord in the lagna. The lagna lord is located in an inimical sign and aspected by the sixth lord, the Moon. The lagna is variously afflicted in the Navamsha, the Drekkana as well as the Dwadashamsha chart. Some relief is provided by Jupiter aspecting the lagna lord in the Rashi, Navamsha and the Drekkana charts, and additionally the lagna in the Navamsha.

The native was born in Mars-Jupiter. In Mars-Saturn he was detected to have developed allergy to milk and egg proteins. This

Jupiter Rahu Mars		Moon	
Lagna Mercury	**Chart XXIV-1 Birth Chart** Feb. 8, 1987		
Sun			
Venus	Saturn		Ketu

Jup Rahu Mars 12
Sun 10
9 Venus
1
Lagna Mercury 11
Moon 2
8 Saturn
5
3
4
7
6 Ketu

Lagna	5°46'	Mars	27°59'	Venus	10°11'
Sun	25°35'	Mercury	13°04'	Saturn	25°26'
Moon	27°13'	Jupiter	1°15'	Rahu	19°31'

Mars			Ketu
Saturn			Jupiter Venus
Mercury	**Navamsha**		Sun
Rahu	Lagna		Moon

Rahu 9
10 Mer
Lagna 8
7
6 Moon
Saturn 11
5 Sun
2
12 Mars
1
3 Ketu
4 Jupiter Venus

Jupiter	Venus		Mercury
Lagna	**Drekkana**		Saturn Rahu
Moon Ketu			
	Mars		Sun

Jupiter 12
1 Venus
Moon Ketu 10
9
Lagna 11
2 8
Mars
5
3 Mer
4 Saturn Rahu
7
6 Sun

Moon Jupiter	Lagna Venus Ketu		
Mars	**Dwadashamsha**		Mercury
	Sun	Rahu	Saturn

2
3
Lagna Venus Ketu 1
Moon Jupiter 12
11 Mars
Mercury 4
10
7
5
6 Saturn
Rahu
9
8 Sun

worsened during the AD of Mercury. Mercury is particularly bad as the lord of the eighth house and also of the 22nd Drekkana. Mars is a functional malefic. Jupiter owns the 64th Navamsha. The child also suffers from Autism.

The native of Chart XXIV-2 had multiple stones removed from his right kidney and ureter during the Vimshottari MD/AD of Sun-Ketu. The lagna is occupied by a debilitated natural malefic while the lagna lord occupies the adverse sixth house in association with Ketu. There is no benefic aspect either on the lagna or the lagna lord. Also there are no benefics in either the kendras or the trikonas. The native is thus prone to ill health.

In the Navamsha, the lagna lord is debilitated, associated with a natural malefic Mars and aspected by another malefic Saturn. No benefics occupy the kendras although three benefics lie along the 5/11 axis which may be considered as favourable.

The MD of the Sun coincided with ill health. The Sun is associated with a functional malefic for Karka lagna and is

aspected by a retrograde sixth lord. The Sun also owns and occupies the 64th Navamsha. Ketu the AD lord is located in the sixth house along with the lagna lord. In the Drekkana, Ketu

		Jup (R)	Rahu
Sat (R)	**Chart XXIV-2 Birth Chart** Oct. 12, 1964		Lagna Mars
			Venus
Moon Ketu			Sun Mercury

Venus
6 5
Sun Mer
Rahu
3 2
Jup (R)
Lagna Mars
4
7 1
10
8
9
Moon Ketu
12
11
Sat (R)

Lagna	26°41'	Mars	22°40'	Venus	13°35'
Sun	25°09'	Mercury	22°16'	Saturn (R)	5°21'
Moon	4°42'	Jupiter (R)	1°34'	Rahu	2°18'

Lagna	Ketu	Moon	
	Navamsha		Mercury Venus
Mars Saturn			Sun
	Saturn	Rahu	

Ketu
2 1
Moon
Lagna
11 10
Mars Saturn
12
3 9
6
4
Mer Venus
5
Sun
8
Saturn
7
Rahu

Lagna Mars		Sun Mercury Jupiter	Rahu
Saturn	**Drekkana**		
Moon Venus Ketu			

Saturn
Sun Mer Jup
1
2
Lagna Mars
11
10
12
Rahu 3 9
6
Moon Venus Ketu
4
5
8
7

	Mars Saturn	Lagna Mercury Jupiter	Rahu
	Dwadashamsha		Sun
Moon Venus			
Ketu			

Rahu
4 Sun
3
Mars Saturn
1
12
Lagna Mercury Jupiter
2
5
11
8
10 Moon Venus
6
7
9
Ketu

is associated with the eighth lord, and in the Dwadashamsha it occupies the eighth house.

It may also be noted that both the lagna and the Moon fall in the Gandanta (q.v.).

The subsequent MD of the Moon is not totally without blemish as the Moon is variously afflicted, by placement or by natural/functional malefics, in all the divisional charts.

The native of Chart XXIV-3 is a doctor with a powerful Dhana yoga caused by the placement of the lagna lord in the second house, the second lord in the eleventh house, and the eleventh lord in the lagna. Two planets are debilitated. Of these, the Sun is at its exact debilitation point and located in the lagna. The lagna receives the aspect of Saturn, and the lagna lord of Mars. The lagna is afflicted in all the charts.

Rahu			
	Chart XXIV-3 **Birth Chart** Oct. 27, 1949		
Jupiter			Mars Saturn
Moon	Venus	Lagna Sun	Mercury Ketu

Venus
9 Moon
8
Lagna Sun
Mercury Ketu
6
5 Mars Saturn
7
Jupiter 10
4
1
11
12
Rahu
3
2

Lagna	7°35'	Mars	6°51'	Venus	25°40'
Sun	10°08'	Mercury	24°26'	Saturn	22°49'
Moon	19°53'	Jupiter	1°28'	Rahu	22°27'

Since the onset of the Rahu dasha, the native has been suffering from progressive rheumatoid polyarthritis, with joint deformities. Rahu (a malefic) in the sixth house should normally indicate sound health. However, it must give the results of the sixth house (disease) during its own dasha particularly when the lagna is so weak and afflicted. In the Rashi, Navamsha as well

			Mars
Venus	**Navamsha**		Ketu
Sun Jupiter Rahu			Mercury
Lagna		Saturn	Moon

Sun Jup Rahu
11 10
Venus
Lagna
8 7
Saturn
9
12 6 Moon
3
1 Mars 5 Mer
2
4
Ketu

	Moon Saturn	Ketu Mercury	
Sun	**Drekkana**		Venus
Jupiter			Mars
	Rahu	Lagna	

Rahu
8
9
Lagna
6 5
Mars
7
Jupiter 10 4 Venus
1
11 Sun
Moon Saturn
12
3
2
Ketu Mercury

		Saturn Ketu	Mercury
Sun	**Dwadashamsha**		Moon
Lagna Jupiter			
	Rahu	Mars	Venus

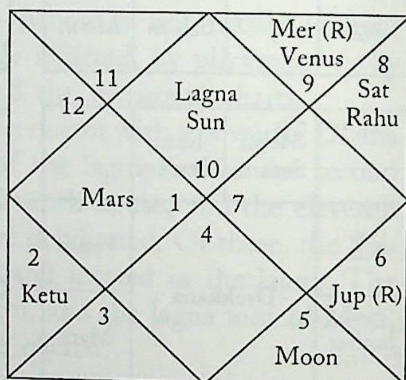
Sun
11
12
Lagna Jupiter
9 8
Rahu
10
1 7 Mars
4
2
Saturn Ketu
Moon
6 Venus
3
5
Mercury

as the Drekkana, Rahu is aspected by Mars; in the Dwadashamsha it is aspected by Saturn.

Chart XXIV-4 shows the placement of the eighth lord, the Sun, in the lagna, and the Moon in the eighth house, in a typical Balarishta combination. The Moon is also in Gandanta (q.v.), falls in the 22nd Drekkana, and owns the 64th Navamsha. It receives the adverse aspect of Saturn which also aspects the Sun and the lagna. Malefics alone occupy the kendras. The only benefic aspect on the lagna is that of Jupiter, which is retrograde.

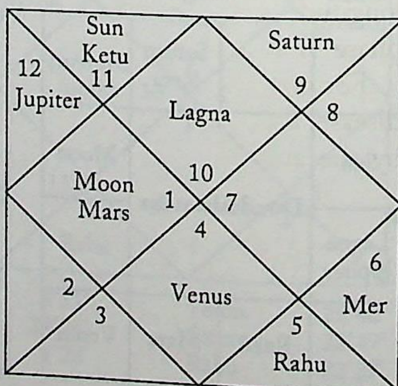
The Balarishta manifested in the MD of the Moon and AD of Mercury (operative from Feb 19, 1994 to Sept 20, 1995). Mercury is the retrograde sixth lord located in the twelfth house. It is thus the MD of the seventh lord (a maraka) placed in the eighth house, and the AD of the sixth lord (disease) located in

	Mars	Ketu	
	Chart XXIV-4 **Birth Chart** Jan. 18, 1957		
Lagna Sun			Moon
Mer (R) Venus	Saturn Rahu		Jup (R)



Lagna	0°30'	Mars	0°24'	Venus	13°16'
Sun	4°28'	Mercury (R)	19°02'	Saturn	17°46'
Moon	0°18'	Jupiter (R)	8°32'	Rahu	3°46'

Jupiter	Moon Mars		
Sun Ketu	**Navamsha**		Venus
Lagna			Rahu
Saturn			Mercury



Saturn	Mars Venus Mercury	Ketu	
	Drekkana		
Lagna Sun			Moon
	Rahu		Jupiter

12 Saturn
11
Lagna Sun
9
8 Rahu
Mars Venus Mercury
10
1
7
4
2 Ketu
3
6 Jupiter
5 Moon

	Mars	Venus	Saturn Ketu
Sun	**Dwadashamsha**		Mercury
Lagna			Moon
Jupiter Rahu			

Sun
11
12
Lagna
Jupiter Rahu
9
8
10
Mars
1
7
4
2 Venus
Mercury
6
3 Saturn Ketu
5 Moon

the twelfth house (hospitalisation, etc). The native has developed an incurable serious illness, a particular type of a lymphoma. The important point here is the existence of a Balarishta which manifests at a time when the appropriate dasha operates. There is no Arishta-Bhanga as the birth is at night time (Sun's longitude greater than the cusp of the lagna!) while the lunar phase is Krishna-paksha.

For greater details regarding astrological aspects of health and disease, the reader is referred to the *Essentials of Medical Astrology* by the author.

...XXV...
Varshaphala or Annual Horoscopy

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च।

The year is verily the lord of all creatures. Of him there are two courses, the Southern and the Northern.

Prashna Upanishad I/9

Vedic astrology abounds in techniques. The Vedic method of casting annual horoscopes, also called as Varshaphala or the Tajika system, is a brilliant method of applying the transit of planets for a particular year of life of a native. By this is signified that the *Varshaphala is essentially a system of transit.* It must be applied in association with the natal chart. The promise indicated in a natal chart attains fruition during the year indicated by an appropriate annual chart. The annual chart also provides more detailed information about an event. This branch of astrology, therefore, provides an additional predictive tool in the hands of an astrologer.

Basis of Vedic Annual Chart

The Varshaphala is Sun-based. That is to say that it considers the position of the Sun in the zodiac as of prime importance. The annual chart for a given year of the native is cast for a time when the Sun attains the same longitude as it had at the time of his birth. After each sidereal year, the Sun would return to its original position. This time of *solar return* is thus important. An annual horoscopic chart is also known as *the solar return chart.*

Solar cycle

We are aware that a sidereal year consists of three hundred and sixty five days, six hours, nine minutes and some ten seconds.

This means that the Sun, after this duration of time, attains its original longitude in the zodiac. If we add the above time duration to the time of birth of a native, we get a time next year when the Sun would regain its original longitude. Adding the same time duration each year, we get successive moments of solar return for successive years of life of a native. The moment of solar return is also called as *Varsha-pravesha*. A horoscope cast for Varsha-pravesha derived for a particular year of life of the native is called an annual chart or a *Varsha-kundali*.

If we remove the completed (i.e., fifty two) weeks from the time duration of a sidereal year (i.e., 365 days 6 hours 9 minutes 10 seconds), we get a remainder of 1 day 6 hours 9 minutes and 10 seconds. If this is added to the weekday of birth of a native, we get the week day next year when the solar return occurs. Multiples of this value, added to the day and time of birth, help us obtain the weekday of the solar return or Varsha-pravesha for any specified year of life. This value of 1d 6h 9m 10s is a constant for one year and is called as *Dhruvanka*.

When the Dhruvanka for one year is added to the day and time of birth, it yields the Varshapravesha for the second year. When Dhruvanka for two years is added instead, it yields the Varshapravesha for the third year. Thus, the Dhruvanka for any number of completed years of life, when added to the day and time of birth, yields the Varshapravesha for a subsequent year of life. The weekday of Varshapravesha as obtained above generally falls on the calendar birthday of the native, or may fall a day before or a day after the actual birthday.

A horoscope cast for the weekday as worked out above, falling on or around a native's natural birthday, yields the annual chart.

Casting an Annual Chart

Constructing an annual chart involves the following steps :

1. Note down the birth details: Name, time of birth, date of birth, place of birth and the day of birth.

2. Cast a birth chart for the native and work out the dashas as required. Particularly work out the dasha, Antaradasha and Pratyantaradasha for the year for which the annual chart is being considered.

3. Decide on the particular calender year for which the annual chart is to be constructed. This may be considered as the current year.
4. Find the *completed years* of life by subtracting the year of birth from the current year.
5. Add the Dhruvanka for the completed years (see Table XXV-1) to the weekday (consider '0' for Sunday, '1' for Monday, etc.) and time of birth. This gives the Varshapravesha.
6. Cast a horoscope (ascendant, planets, etc.) in the usual manner for the Varshapravesha obtained above. This is the annual horoscope for the current year.

Note : It will be noted that the longitude of the Sun as obtained for the above Varshapravesha may differ from the Sun's longitude in the birth chart by a few minutes. This difference is due to the disturbance of the longitude of the Sun by the planets and must be ignored.

Table XXV-1

Completed years	*Dhruvanka d*	*h*	*m*	*s*	*Completed years*	*Dhruvanka d*	*h*	*m*	*s*
1	1	6	9	10	20	4	3	3	14
2	2	12	18	19	25	3	9	49	3
3	3	18	27	29	30	2	16	34	52
4	5	0	36	39	35	1	23	20	40
5	6	6	45	49	40	1	6	6	29
6	0	12	54	58	45	0	12	52	17
7	1	19	4	8	50	6	19	38	6
8	3	1	13	18	55	6	2	23	55
9	4	7	22	27	60	5	9	9	43
10	5	13	31	37	65	4	15	55	32
11	6	19	40	47	70	3	22	41	20
12	1	1	49	57	75	3	5	27	9
13	2	7	59	6	80	2	12	12	58
14	3	14	8	16	90	1	1	44	35
15	4	20	17	26	100	6	15	16	12

An Example

Annual chart for the year commencing February 1993, for a native born on Thursday, February 14, 1957 at 10:25am (IST) at Delhi (Lat. 28°N39'; Long. 077°E13').

1. *Completed years* :

   1993 - 1957 = 36 years

   The annual chart will thus be for the 37th year of the native.

2. *Day and time of birth* :

   4d (i.e., Thursday) 10h 25m 0s (IST)

3. *Dhruvanka* for 36 years = 3d 5h 29m 50s

   This value is obtained from the Dhruvanka table (Table XXV-1) by adding Dhruvankas for one year to those for 35 years.

4. *Varshapravesha*

	d	h	m	s
Birth day and time	4	10	25	0
plus Dhruvanka foe 36 years	3	5	29	50
	7	15	54	50

Removing the multiple(s) of seven, we get 0d 15h 54m 50s

This gives us the Varshapravesha for the 37th year of the native as falling on Sunday at 15h 54m 50s (IST).

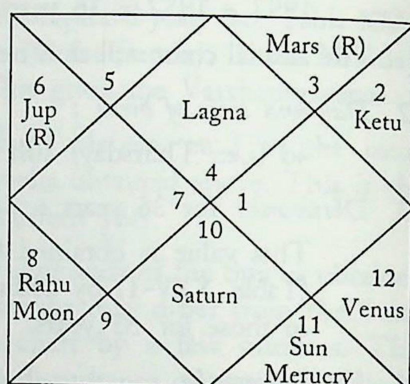
For the year 1993, Sunday nearest to the native's calender birthday falls on Feb 14, i.e., his original date of birth. Thus, the Varshapravesha for the native's 37th year of life falls on Feb 14, 1993 (Sunday) at 15h 54m 50s (IST) for Delhi.

5. A chart cast for this time would be thus :

			°	'
Lagna	:	Karka	3	54
Sun	:	Kumbha	1	59
Moon	:	Vrischika	11	52
Mars (R)	:	Mithuna	14	55
Mercury	:	Kumbha	17	47

			°	'
Jupiter (R)	:	Kanya	20	30
Venus	:	Meena	15	57
Saturn	:	Makara	27	44
Rahu	:	Vrischika	25	22
Ketu	:	Vrisha	25	22

Venus		Ketu	Mars (R)
Sun Merucry	**Chart XXV-1**	**Varshaphala 1993**	Lagna
Saturn			
	Rahu Moon		Jup (R)



The Muntha

A special feature of the annual horoscope is the location of the Muntha in the chart. The Muntha is essentially the birth lagna in transit. At the time of birth, the Muntha is at the lagna. Every year it moves by one sign. When the second year of life begins, the Muntha shifts to the sign identical with the second house of the birth chart. During the third year, it moves to the sign falling in the third house of the annual chart. After twelve years it again returns to the sign it occupied at birth.

The position of Muntha is obtained thus :

(No. of completed years + lagna sign in birth chart) ÷ 12

The remainder gives the sign in which the Muntha is placed in the relevant annual chart.

In case of the native, whose annual chart has been calculated above, the lagna in the birth chart is Mesha. In his case the Muntha for the 37th year would be calculated thus :

36 (i.e., completed years) + 1 (i.e., Mesha), divided by 12 gives us 37 ÷ 12. This yields a remainder of one. The Muntha thus falls in Mesha, the first sign.

In the annual chart, the sign Mesha falls in the tenth house. The Muntha is thus marked in the 10th house of the annual chart.

The Muntha is supposed to be particularly auspicious in houses 9, 10 and 11. In the houses 1, 2, 3 and 5 it yields good results during the year through the personal efforts of the native. The Muntha is particularly inauspicious in houses 4, 6, 7, 8 and 12 of the annual chart. The lord of the Muntha (i.e., the lord of the sign in which Muntha is located) too yields adverse results in houses 4, 6, 7, 8 and 12. Elsewhere it proves beneficial.

Other special features of the Annual Chart

The annual chart has some distinct features when compared with the natal chart. These may be briefly mentioned below.

1. *Planetary aspects and relations*: There are three types of aspects in an annual chart. They are :

   (a) *Friendly*, between planets placed mutually in houses 3, 5, 9 and 11 from each other.

   (b) *Inimical*, between planets placed mutually in houses 1 (conjunction), 4, 7 (opposition) and 10 from each other.

   (c) *Neutral* (or no aspect), between planets placed mutually in houses 2, 6, 8 and 12 from each other.

   Depending upon the above aspects, the planets become friends, enemies and neutrals (or equals) of each other.

2. *Dashas* : There are several dasha systems which are employed in the annual chart. Of these, the Vimshotttari Mudda dasha (equivalent to the Vimshottari dasha of the natal chart) and the Yogini dasha (equivalent to the Yogini dasha of the natal chart) are popular. The natural cycles of these dashas (120 years in case of the Vimshottari and 36 years in case of the Yogini) are reduced each to a period of one year to render them applicable to the annual chart.

3. *The year lord* : The lord of the year, also known as the *Varshesha,* is chosen from amongst the planets according to the standard rules of annual horoscopy. The Varshesha is

generally the strongest planet which influences the lagna by association or aspect.

The system of Varshaphala has an elaborate method of determining the strength of planets. The various results accrue from an annual chart depending upon the inherent strength of the planets.

4. *Yogas* : Annual horoscopy employs sixteen different yogas. All major predictions from the annual chart are primarily based on an understanding and application of the various Tajika yogas. The important ones among these make use of the actual degrees of longitude of planets, their relative motions, their orbs of influence as well as the presence or absence of mutual aspects.

5. *Sahams* : Another important feature of the Varshaphala is the determination of Sahams. A Saham is a mathematical point obtained by a manipulation of the longitudes of planets and the cusps of houses (esp. the ascendant). There is a Saham for each particular aspect of a person, like his brothers, mother, father, children, educatiuon, marriage, illness, travel, profession, business, death and the like. Sahams produce their results depending upon their strength, weakness and disposition.

Clues to Interpretation of an Annual Chart

It must be stressed at the outset that an anual chart must be judged conjointly with the birth chart. *It is the promise of the birth chart that is confirmed in the annual chart.* The latter in itself cannot give what the natal chart does not promise. The annual chart must be employed to have a more comprehensive view of the events indicated by the natal chart.

1. *Position of the birth lagna* : The sign identical with the lagna in the birth chart must be observed for its placement in the annual chart. The house in which the birth lagna falls in the annual chart gets activated.

2. *Varsha lagna and the birth chart* : The house in the birth chart which becomes the lagna in the annual chart also gets activated.

3. *Dwijanma year* : The year when the birth lagna recurs in the annual chart has a special significance. Such a year is called the Dwijanma year and is considered particularly adverse. It turns more malignant as :
   (a) The cusp of the annual chart lagna falls within one degree of the cusp of the birth lagna; or
   (b) The birth nakshatra too recurs in the annual chart (i.e., the nakshatra of the Moon in the birth chart and the natal chart is identical); or
   (c) The Moon and Jupiter respectively occupy the 6th and the 8th houses in the annual chart.

   The malefic influence of the Dwijanma year wanes as :
   (a) The cusp of the annual ascendant is further removed from the cusp of the birth chart; or
   (b) The lagna lord, the Muntha lord and the lord of the year happen to be strong; or
   (c) Both the Moon and Jupiter are strong and well placed; or
   (d) The natural benefics occupy kendras and trikonas, and natural malefics occupy houses 3, 6 and 11.

4. *Importance of the 6th and 8th houses* : When the sign identical with the 6th or the 8th house of the birth chart becomes the ascendant in the annual chart, it proves inauspicious, and particularly adverse for health.

5. *Natal lagna lord in the annual chart* : A benefic position of the natal lagna lord in the annual chart ensures a comfortable year. An adverse location indicates otherwise.

6. *Malefics in the birth chart* : A malefic occupying a kendra in the birth chart, happening to be occupying the lagna in the annual chart causes adverse results. Benefics in such situations produce good results.

7. *Income and loss* : Malefics in the second house, particularly when the lagna happens to be a movable sign, lead to loss of money. A weak planet in the eleventh house causes loss of wealth.

8. *Progeny* : Jupiter as lord of the year occupying the fifth or the eleventh house causes childbirth during the year. The sign occupied by Jupiter in the natal chart, happening to become the lagna in the annual chart, also promises childbirth under a favourable dasha in the birth chart.

   Strong lagna lord and the fifth lord together in the fifth house indicate childbirth. Retrograde Mars in the fifth house is adverse for progeny.

9. *Ill health* : Some combinations for ill health during a given year, besides those already mentioned, are :

   (a) A direct malefic in the twelfth house from the lagna and a retrograde malefic in the second house.

   (b) The sign occupied by Saturn in the birth chart happening to become the lagna of the annual chart, and under inimical aspect of Saturn.

   (c) Lagna lord of the annual chart having a direct malefic in its twelfth house and a retrograde one in its second house.

   (d) Placement of the lord of the year in the eighth house, in association with Mars.

   (e) A malefic in the birth lagna falling in the eighth house in the annual chart.

   (f) A combust lagna lord of the birth chart placed in the eighth house in the annual chart.

   (g) Afflicted Mars or Saturn in the tenth house.

10. *Marriage* : Involvement of the lagna lord with the seventh lord, or that of Venus with Mars, in appropriate Tajika yogas indicate marriage if the same event is indicated also in the birth chart. Placement of a strong fifth lord in the seventh house of the annual chart also indicates similar results.

11. *Profession* : Placement of the Sun in the tenth house of the annual chart is a highly auspicious factor in relation to profession. If the Sun is strong, it leads to regaining of the

lost status. A strong Sun in the eleventh house gives a promise for royal favours.

Malefics in general produce benefic results when placed in the tenth house, particularly when they are strong and under benefic influence.

12. *Relative importance of the birth chart and the annual chart* : The birth chart always takes precedence over the annual chart. The annual chart acts as a very superior transit chart which holds sway over a given year of life of a native. It explains more clearly or vividly what the natal chart indicates, remaining always within the confines of the natal chart.

For a more elaborate account of annual horoscopy, the reader is referred to the *A Textbook of Varshaphala* by the author.

...XXVI...

Muhurta or the Astrology of Election

न कर्मणामनारम्भान्नैष्कमर्यं पुरुषोऽश्नुते।
न च सन्यसनादेव सिद्धिं समधिगच्छति।।

Not by abstention from work does a man achieve freedom from action; nor even by renunciation does he attain to perfection. Gita III/4.

The word *Muhurta* means a moment of time, or a time duration of two Ghatis (forty-eight minutes). In astrology, the muhurta deals with picking up the most appropriate moment for accomplishment of a purpose, while avoiding the less appropriate moments.

Importance of time

All astrology is based on time. The disposition of the lagna and the planets at a given time determines all that pertains to a native's life. Just as individuals have a birth time, so also all work and actions have their times of birth. A horoscope cast for the moment when a work is commenced indicates the turn of events during the accomplishment of that work, very much like the natal horoscope indicating the various events taking place during the life of a native. Since we generally have control over the moment of commencing an action, it is but appropriate that we chose the most appropriate moment to do so. In this way, the difficulties that one might encounter in the fulfilment of a job can be avoided or minimised.

Muhurta thus is a practical application of the knowledge of astrology. In India, this aspect of astrology is so much ingrained in day to day life that even a lay and illiterate villager uses it in his varied pursuits of life like travel, marriage, building a

house, shifting into a new house, sowing and reaping a harvest, digging of wells and ponds, naming or christening of a child, returning home, meeting or bidding farewell to a friend or a relative, and the like. The kings employed it in wars and conquests. The present day educated man employs this knowledge in selecting appropriate moments for joining or quitting a job, sending in job applications, filing of nominations for elections, taking oath of office, procurement of a vehicle, shifting into a new house, etc. People have lately used this knowledge in choosing the birth time of their child in case of a cesarean birth. Muhurta thus finds a wide use in day to day life in India. The slavish neo-scientist, with his imported learning and natural ignorance of the rich Vedic culture, gives the belief in this brilliant branch of practical astrology the name of superstition.

Difficulty in choosing the best Muhurta

It must be appreciated that no given horoscope can be considered as perfect in all possible respects. The best of planetary dispositions available will have a flaw. Similarly, the best and the most auspicious moment selected for commencing an undertaking will not be perfect in all respects.

The selection of an appropriate Muhurta aims at selecting the best moment available. The modern day man does not have enough time at his disposal. He may have to undertake a journey at short notice or to join a job within a stipulated period. Or a child in the womb, eager to come out, may only give a limited time frame within which to plan a cesarean. Under such circumstances, the moment that best suits one's purpose is to be chosen.

The underlying principles

Muhurta uses the same basic principles as are applicable to the predictive aspect of astrology. The stress is, however, shifted to certain specific areas which constitute the five limbs of the Panchanga or the Indian almanac. These five limbs, already hinted at elsewhere, are the Tithi, Vaara, Nakshatra, Yoga and Karana. The Panchanga is specifically suited to the Indian way of life where astrology finds its practical use.

The importance of the Sun and the Moon in Vedic astrology cannot be overemphasised. The five limbs of the Panchanga depend on the disposition of these two luminaries only. The Muhurta also makes use of the lagna (or even the Navamsha) rising at the time of commencing an act. It can be individualised, for best results, when combined with Ashtakavarga worked out on the natal horoscope of an individual.

Muhurta is a vast subject demanding a very thorough treatment which is beyond the scope of this work. Here it is proposed to present the very basic concepts of this branch of astrology. For detailed information, the reader is referred to the book on Muhurta by K.K. Joshi.

Tithi or the Lunar Date

Fifteen Tithis constitute the *Shukla-paksha* or the brighter half of the lunar cycle, while another fifteen constitute the *Krishna-paksha* or the darker half of the lunar cycle. These Tithis are numbered from 1 to 30; or they are numbered from 1 to 15 (from the Pratipada to the Poornima) for the Shukla-paksha, and 1 to 14 (Pratipada to Chaturdashi) and 30 (Amavasya) for the Krishna-paksha.

Tithis are very important in Muhurta. All Hindu festivals depend upon the Tithis. Even the birthdays are celebrated according to the Tithis.

Five sub-divisions of the Tithis

The Tithis are sub-divided into five groups :

(a)	Nanda	Tithis 1, 6 and 11.
(b)	Bhadra	Tithis 2, 7 and 12.
(c)	Jaya	Tithis 3, 8 and 13.
(d)	Rikta	Tithis 4, 9 and 14.
(e)	Poorna	Tithis 5, 10, 15 and 30.

In general, Tithis 1 to 5 of the Krishna-paksha and 10 to 15 of the Shukla-paksha are favourable. Tithis 5 to 10 of both the pakshas are average. Tithis 10 to 15 (i.e., 10 to 14, and 30) of the Krishna-paksha and 1 to 5 of the Shukla-paksha are unfavourable. This is because the Moon is relatively weak for

five days on either side of the Amavasya (New Moon) due to its proximity to the Sun. Similarly, it is strong for five days on either side of the Poornima (Full Moon).

Prescribed acts for various Tithis :

1. *Pratipada* (Tithi 1) : Writing, drawing, agriculture, extraction of liquor, felling trees, sculpting, bed or seat. Avoid auspicious events like marriage, etc.
2. *Dwiteeya* (Tithi 2) : Marriage, travel, royal duties, house building, acquisition of ornaments.
3. *Triteeya* (Tithi 3) : Sculpting, transactions related to cattle, elephants, etc., travel through water, feeding the infant, entering a new house, and other auspicious pursuits mentioned under the 'Dwiteeya' above.
4. *Chaturthi, Navami and Chaturdashi* (Tithis 4, 9 and 14; the Rikta group) : Cruel deeds, study of mantras, confinement, use of fire, poison and weapons, causing injury or death, killing of an opponent. Avoid all auspicious pursuits.
5. *Panchami* (Tithi 5) : Riding, marriage, propitiation of planets, all auspicious pursuits. Avoid lending money.
6. *Shashthi* (Tithi 6) : Buying and selling, transactions of cattle and land, war-related pursuits, ornaments and garments, house bilding.
7. *Saptami* (Tithi 7) : Travel, vehicle, service to the king, marriage, house building.
8. *Ashtami* (Tithi 8) : War-related pursuits, house building, sculpting, farming and agriculture, writing, digging, work related with water, ornaments.
9. *Dashami* (Tithi 10) : Worship in a temple, journey, marriage and all the pursuits mentioned under Tithis 2, 3, 5 and 7.
10. *Ekadashi* (Tithi 11) : Religious pursuits, festivals, house building, sculpting, agriculture, marriage, dancing, war-related pursuits.
11. *Dwadashi* (Tithi 12) : All Chara and Sthira (i.e., change-oriented and fixity-oriented) pursuits, religious and auspicious deeds.

12. *Trayodashi* (Tithi 13) : Marriage, rituals related to fire, travel, all auspicious deeds.
13. *Poornima* (Tithi 15; Full Moon) : Sacrificial rituals ('yajnas'), war-related pursuits, house building, marriage, sculpting, ornaments.
14. *Amavasya* (Tithi 30; New Moon) : Rituals related to the Pitras (the Manes).

Prescribed acts for sub-divisions of Tithis

(a) *Nanda* : Dance, music, agriculture, festivals, house building, garments, ornaments, sculpting.

(b) *Bhadra* : Marriage, the sacred thread ceremony, travel, ornaments, sculpting, artistic pursuits, vehicles.

(c) *Jaya* : War-related pursuits, house building, medication, agriculture, work related to weapons, etc.

(d) *Rikta* : Already mentioned above.

(e) *Poorna* : The sacred thread ceremony, marriage, travel, propitiation of planets, sitting on the royal throne.

Vaara or the Week Day

The seven days of the week have the seven Grahas from the Sun to Saturn as their lords. Specific jobs are prescribed for the seven days.

(a) *Sunday* : Coronation, festivities, fire-related rituals, commencing medical treatment, making weapons, travelling, cattle rearing, fighting, work related with wood, wool, gold, copper, etc.

(b) *Monday* : Work related with silver, pearls, ornaments and precious stones, sexual indulgence, planting trees, water related deeds, agricultural pursuits, food and eatables, flowers, song and music, garments, milk and curd, yajnas, etc.

(c) *Tuesday* : Deeds of cruelty, theft, killing, work related with fire, weapons and poisons, injury, surgery, arrogance, imprisonment, coral, treasure, etc.

(d) *Wednesday* : Dance, sculpting, music, writing, compilation, learning, marriage, warfare, etc.

(e) *Thursday* : Religious pursuits, nutrition, auspicious deeds, house building, acquiring vehicles, travel, medication, wearing ornaments, trees, vines, etc.

(f) *Friday* : Dance, music, sexual indulgence, decoration, land deals, constructing or decorating a bed, garments, shopping, festivals, etc.

(g) *Saturday* : House building, shifting into a new house, spiritual initiation, weapons, poisons, hoarding, sinful acts, servility, work which has long lasting effect, etc.

Use of the Hora

Whatever has been prescribed for a particular day can also be pursued during the Hora relevant to the lord of that day.

Travel and Week day

Travel must be avoided in certain directions on certain days. This is shown below :

Direction to be avoided	Week day(s)
1. East	Monday, Saturday
2. South	Thursday
3. West	Friday, Sunday
4. North	Tuesday, Wednesday

Tithi-Vaara combinations

A combination of Tithis and Vaaras (weekdays) gives rise to the following types of Tithis.

(a) *Siddha Tithis* : Nanda (1, 6, 11) on Friday; Bhadra (2, 7, 12) on Wednesday; Jaya (3, 8, 13) on Tuesday; Rikta (4, 9, 14) on Saturday; and Poorna (5, 10, 15) on Thursday are auspicious and may be considered when other blemishes exist in the elected moment.

(b) *Dagdha Tithi* : Nanda on Sunday, Bhadra on Monday, Nanda on Tuesday, Jaya on Wednesday, Rikta on Thursday, Bhadra on Friday, and Poorna on Saturday are inauspicious.

(c) *Krakacha Tithi (or Vaara-Dagdha)* : A combination of Tithi and Vaara totalling to 13 is considered inauspicious. Thus, Sunday (the first day) and Dwadashi (the 12th Tithi), when co-existing, are bad. Similarly Monday (the 2nd day) and Ekadashi (the 11th Tithi) are bad. Equally so, Tuesday and the 10th, Wednesday and the 9th, Thursday and the 8th, Friday and the 7th, and Saturday and the 6th, when coinciding are inauspicious.

Nakshatras or the Constellations

The twenty-seven nakshatras constitute another important limb of the Panchanga which is essential in electional astrology. The various functions or aspects appropriate to these Nakshatras are mentioned below.

1. *Ashwini* : Garments, the sacred thread, shaving, riding, agriculture, studying, dealings with women.
2. *Bharani* : Digging a well or a pond, poisons, weapons, entering a cave, mathematics, cruel deeds.
3. *Krittika* : Fire-related pursuits, weapons, war, medication, truce, deeds of cruelty.
4. *Rohini* : All stable deeds (Sthira-karma), marriage, clothes, ornaments, horses and elephants, house building.
5. *Mrigashira* : House building, travel, elephants, horses, camels, marriage, ornaments.
6. *Ardra* : Flag, war, fort, weaponry, skill in arms, truce, an archway.
7. *Punarvasu* : House building, shaving, dealing with weapons, ornaments, exit, riding.
8. *Pushya* : A special Nakshatra which is suitable for all auspicious deeds other than marriage.
9. *Ashlesha* : Gambling, base acts, lies, quarrels, medication, business.

10. *Magha* : Agriculture, business, cattle, fighting, hoarding, singing, dancing.

11. *The three Poorvas* (Poorvaphalguni, P. Ashadha and P. Bhadrapad; Nakshatras 11, 20, and 25) : Quarrels, poisons, weapons, fire, fighting, cruel deeds, sale of meat.

12. *The three Uttaras* (Uttara-phalguni, U. Ashadha, U. Bhadrapad; Nakshatras 12, 21 and 26): Coronation, house building, marriage, the sacred thread, entry.

13. *Hasta* : Marriage, riding, house building, garments, ornaments, shaving, coronation.

14. *Chitraa* : Entry, clothes, the sacred thread, house building, ornaments

15. *Swati* : Marriage, clothes, ornaments, disagreement, agriculture, shaving, entry, the sacred thread ceremony.

16. *Vishakha* : Clothes, ornaments, hoarding, song, dance, sculpting, writing.

17. *Anuradha* : Entry, marriage, garments, ornaments, house building, truce, discord, auspicious deeds.

18. *Jyeshtha* : Shaving, weapons, business, cattle, water, music, sculpting, writing.

19. *Moola* : Marriage, agriculture, business, deeds of cruelty, fighting, medication, dance, sculpting, weapons, writing.

20. *Shravana* (Nakshatra 22) : Shaving, riding, the sacred thread ceremony, medication, travel, entry into a house, repair of an old house.

21. *Dhanishtha* (Nakshatra 23) : The sacred thread ceremony, medication, house building, entry into a new house, ornaments, riding.

22. *Shatabhisha* (Nakshatra 24) : Entry into a new house, shaving, medication, riding, house building.

23. *Revati* (Nakshatra 27) : Marriage, ornaments, garments, riding, entry, shaving, medication.

Categories of Nakshatras

The Nakshatras can be put under several categories as under :

1. *Dhruva (Sthira) or fixed* : Rohini, the three Uttaras (Nakshatras 4, 12, 21, 26), as well as Sunday.

   These are suitable for such deeds as sowing seeds, pursuit of peace, and deeds prescribed under the 'Mridu', vide infra. The intention here is to achieve a lasting result.

2. *Chara (chala) or movable* : Punarvasu, Swati, Shravana, Dhanishtha, Satabhisha (Nakshatras 7, 15, 22, 23, 24) and Monday.

   These are suitable for riding, travel, and deeds prescribed under the 'Laghu', vide infra.

3. *Krura (Ugra) or cruel* : Bharani, Magha, the three Poorvas (Naskshatras 2, 10, 11, 20, 25), and Tuesday.

   Suitable for killing, dealing with weapons, poison, fire related pursuits, cruelty, and deeds prescribed under the 'Teekshna', vide infra.

4. *Mishra or ordinary* : Krittika, Vishakha (Nakshatras 3 and 16), and Wednesday.

   Suitable for rituals of fire, pursuits of mixed nature, as well as deeds prescribed under the 'Krura', vide supra.

5. *Kshipra (Laghu) or agile* : Ashwini, Pushya, Hasta, Abhijit (nakshatras 1, 8, 13 and 22; when Abhijit is considered, the total number of nakshatras goes up to 28), and Thursday.

   Pursuits such as shopping, , sexual act, learning of scriptures, ornaments, sculpting, dance, artistic pursuits, and prescriptions for the 'Chara', vide supra.

6. *Mridu (Maitra) or amiable* : Mrigashira, Chitraa, Anuradha, Revati (Nakshatras 5, 14, 17 and 27), and Friday.

   Suitable for singing, garments, sexual indulgence, friendly acts, ornaments and pursuits prescribed under the 'Dhruva', vide supra.

7. *Teekshna (Daruna) or aggressive* : Ardra, Ashlesha, Jyeshtha, Moola (nakshatras 6, 9, 18 and 19), and Saturday.

   Suitable for magic, killing, aggression, taming of animals, and deeds prescribed under the 'Krura', vide supra.

Directions of Nakshatras

Nakshatras have the following three categories depending upon the direction they face.

1. *Adho-mukha* (facing downwards) : Bharani, Krittika, Ashlesha, Magha, Moola, Vishakha and the three Poorvas (i.e., Ashlesha, Moola, 'Krura' and 'Mishra' Nakshatras).

   Suitable for such acts as digging, work on the ground, fighting, and cruel deeds.

2. *Urdhva-mukha* (facing upwards) : Rohini, Ardra, Pushya, Shravana, Dhanishtha, Shatabhisha and the three Uttaras (i.e., Ardra, Pushya, Shravana, Dhanishtha, Shatabhisha and the 'Dhruva' Nakshatras).

   Suitable for coronation, high rise buildings, flag hoisting, riding.

3. *Tiryang-mukha* (facing forwards) : Ashwini, Mrigashira, Punarvasu, Hasta, Chitra, Swati, Anuradha, Jyeshtha and Revati (i.e., Ashwini, Punarvasu, Hasta, Swati, Jyeshtha, and the 'Mridu' Nakshatras).

   Suitable for travel, ploughing, planting trees, vehicles, business, dealing in cattle.

The Panchaka

This is a special category of Nakshatras extending from the second half of Dhanishtha to the end of Revati. This coincides with the position of the Moon in the signs Kumbha and Meena. During the Panchaka, such pursuits as cremating the dead, travel to the south, making of cots, accumulation of grass and wood, and thatching a roof are prohibited.

Some important combinations involving Nakshatras

Specific nakshatras falling on specific days give rise to certain combinations some of which are mentioned below.

1. *Siddha Yoga* : Moola on Sunday, Shravana on Monday, U. Bhadrapada on Tuesday, Krittika on Wednesday, Punarvasu on Thursday, P. Phalguni on Friday and Swati on Saturday produce this. This combination is good for all pursuits.
2. *Amrita Siddhi Yoga* : Hasta, Shravana, Ashwini, Anuradha, Pushya, Revati, and Rohini falling each on the seven days starting from Sunday give rise to this yoga. It ensures accomplishments.
3. *Sarvartha Siddhi Yoga* : *Sunday* coinciding with Ashwini, Pushya, Hasta, Moola and the three Uttaras; *Monday* coinciding with Rohini, Mrigashira, Pushya, Anuradha and Shravana; *Tuesday* coinciding with Ashwini, Krittika, Ashlesha and U. Bhadrapada; *Wednesday* coinciding with Krittika, Rohini, Mrigashira, Hasta and Anuradha; *Thursday* coinciding with Ashwini, Punarvasu, Pushya, Anuradha and Revati; *Friday* coinciding with Ashwini, Punarvasu, Anuradha, Shravana and Revati; *Saturday* coinciding with Rohini, Swati and Shravana.

   These combinations are good for all pursuits.
4. *Mrityu Yoga* : Anuradha, U. Ashadha, Shatabhisha, Ashwini, Mrigashira, Ashlesha and Hasta each falling respectively on seven days from Sunday onwards produce this yoga. It is an adverse combination, and must be particularly avoided in travel.

The Taara

Count from the birth nakshatra of a native to the nakshatra falling on a particular day. Divide by nine. The result is (1) Janma, (2) Sampata, (3) Vipat, (4) Kshema, (5) Pratyari, (6) Sadhaka, (7) Badha, (8) Maitra, and (9) Ati-maitra, respectively depending on the remainder being one to nine.

Taaras 1, 2, 4, 6, 8 and 9 are auspicious; 3, 5 and 7 are adverse. Taara must be considered during the Krishna-paksha, and the Moon during the Shukla-paksha.

The Yogas

The 27 yogas are either (a) *auspicious*, when all good undertakings

are permitted, or (b) *in-auspicious*, when all important pursuits must be avoided.

Vyatipaata and *Vaidhriti* (yogas 17 and 27) must be completely avoided.

Of *Parigha yoga* (yoga 19), the first half is to be avoided in all pursuits.

Of *Vishkumbha* and *Vajra* (yogas 1 and 15), avoid the beginning three Ghatis (1 hour and 12 minutes).

Of *Ati-Ganda* and *Ganda* (yogas 6 and 10), avoid the first six Ghatis (2 hours and 24 minutes).

THE KARANAS

Bhadra

The Vishti Karana is called as Bhadra. This coincides with :

(a) The first half of the Tithis 8 and 15 of the Shukla-paksha.

(b) The second half of the Tithis 4 and 11 of the Shukla-paksha.

(c) The first half of the Tithis 7 aand 14 of the Krishna-paksha.

(d) The second half of the Tithis 3 and 10 of the Krishna-paksha.

Bhadra must be generally avoided in all auspicious pursuits.

The Sthira Karanas

The four sthira or fixed Karanas have their specific application.

(a) *Kimstughna* : Suited for all auspicious deeds.

(b) *Shakuni* : For medication and propitiation of planets.

(c) *Chatushpada* : For all pursuits pertaining to cow, Brahmin, king and father.

(d) *Naga* : For benign pursuits, study, battle.

The Lagna

In all Muhurta, the lagna is extremely important. One should ensure an appropriate lagna for an appropriate objective. In general, the kendras and trikonas must be occupied by benefics,

while the malefics should occupy houses 3, 6, and 11. Specific pursuits appropriate to different lagnas are briefly hinted at below.

1. *Mesha* : Riding, truce, discord, treasure, ornaments, battle.
2. *Vrisha* : Auspicious deeds, work of a lasting nature, entry into a new house, agriculture, cattle, business.
3. *Mithuna* : Art, science, learning, accomplishment, battle, marriage, seeking refuge, coronation, purchase and sale of elephants.
4. *Karka* : Pond, lake, well, canal, bridge, nutrition, writing.
5. *Simha* : Business, food grains, shop, agriculture, courageous acts, battle, royal pursuits.
6. *Kanya* : Learning, sculpting, medicine, ornament, auspicious deeds.
7. *Tula* : Agriculture, business, vehicle, marriage, cattle, utensils.
8. *Vrischika* : Pursuits of a lasting nature, service to the king, coronation, theft.
9. *Dhanu* : Restraint, marriage, sculpting, weapons, acts of a fixed nature
10. *Makara* : Bridges, canals, weapons, exit, cattle, servility.
11. *Kumbha* : Agriculture, trade, sculpting, work related to water, sea travel, weapons.
12. *Meena* : Marriage, coronation, entry, ornaments, water reservoir.

Note : While considering a lagna, an appropriate Navamsha lagna must also be considered.

GANDANTA

Gandanta is a junctional area. It is considered adverse. A child born in Gandanta is likely to undergo physical suffering. Marriage or other auspicious acts, performed during Gandanta are likely to end in disaster. The Gandanta may be of the following types :

(a) *Nakshatra Gandanta* : Nakshatras of Ketu and Mercury (Ashwini, Ashlesha, Magha, Jyeshtha, Moola and Revati) constitute the Nakshatra gandanta.

(b) *Lagna Gandanta* : The last half Ghati (12minutes) of Karka, Vrischika and Meena lagnas, and the first half a Ghati of Mesha, Simha and Dhanu lagnas constitute the lagna gandanta.

(c) *Tithi Gandanta* : The last one Ghati (24 minutes) of the Poorna (Tithis 5, 10, 15/30) and the first one Ghati of the Nanda (Tithis 1, 6, 11) constitute the Tithi gandanta.

The Abhijita Muhurta

One Ghati (24 minutes) on either side of the local noon (or local midnight!) is called as the Abhijita muhurta. This time is favourable for beginning any work, and must be considered when an appropriate Muhurta is not available.

Ashtakavarga in Muhurta

For individualised results, a native's Ashtakavarga (see Chapter XXX) may be considered for selecting a suitable Muhurta. A simple method of this is to decide on the relevant house, in the horoscope of the native, to which the required pursuit belongs. Choose a lagna from which the relevant house is strong in Sarvashtakavarga. For example, one wants to purchase a vehicle, which is to be seen from the fourth house. Choose a lagna from which the fourth house has the maximum benefic points in the Sarvashtakavarga. Similarly choose a strong fifth house for education, seventh house for partnership, tenth house for profession, etc.

Note : It will be appreciated that the classical Muhurta is particularly applicable to the ancient Indian way of life. Suitable modifications are essential if the Muhurta has to be applied in modern context.

...XXVII...

Matching of Charts: The Traditional Method

मम योनिर्महद्ब्रह्म तस्मिन्गर्भं दधाम्यहम्।
संभवः सर्वभूतानां ततो भवति भारत।।

The great brahma (the Maya with the three qualitites of Sattva, Rajas and Tamas) is My womb; in that I establish the seed. From that results the birth of all beings, O' Bharata (Arjuna). Gita XIV-3.

Marriage has been considered a very sacred duty of human beings in India. It involves an intimate link between two different individuals. Generally in India, amongst the traditional people, the two individuals involved in the act of marriage are strangers to each other, their union often having been arranged by their parents. There has been some change lately, particularly amongst the urban populace, so that the marrying couple meet, or often select, each other before being tied in wedlock.

The traditional Indian marriage being between two strangers, the ancient seers devised astrological methods to choose the right partner. This involves a process of matching of the horoscopes of the prospective bride and groom before getting them united in wedlock. The methods of horoscopic matching involve different factors which aim to ensure a physical as well as a mental matching of the prospective partners, keeping in view the social system of those times. While the traditional techniques need to be applied in a modified manner in the changed social ambience of today, they are still valid in a general sense. It will be no exaggeration to state that, even today, more than ninety percent of Hindus have their horoscopes matched before getting married. In fact, the natal astrology

in ancient India was primarily directed at marriage, progeny and Muhurta.

Personal Selection

Even in the traditional India of ancient times, couples have fallen in love and united in wedlock. The scriptures deem that a relationship based on true mutual love needs no further matching of horoscopic charts of the couple.

The Blemish of Mars

The disposition of Mars in a chart is considered to be of special significance while considering a marital relationship. The location of Mars in the houses 1, 4, 7, 8 and 12 is labelled as 'Mangala Dosha' or the blemish of Mars. If Mars is located in any of these houses, in the chart of the girl, it is said to lead to widowhood by causing death of her husband. Similar disposition of Mars in the chart of the boy can cause death of his wife. It is said that such disposition of Mars in a horoscope must be considered both from the lagna as well as the Moon. When the horoscopes of the bride and the groom both are free from *Mangala Dosha,* when considered both from the lagna and the Moon, the situation is favourable and needs further study.

The blemish of Mars may be considered nullified in the following circumstances:

(a) When the blemish exists in the horoscopes of both the boy and the girl.

(b) When one chart has the blemish of Mars while the other chart shows its neutralisation by the placement of another malefic (Sun, Saturn, Rahu or Ketu) in one of the houses mentioned above.

From the above it is apparent that any malefic located in the houses 1, 4, 7, 8 or 12 from the lagna as well as the Moon in a given chart is not good for marital harmony unless equally matched by a similar disposition of malefics in the chart of the spouse. Preferably, the number of malefics influencing these houses must also be matched. Sometimes, remedial measures are prescribed to neutralise the *Mangala Dosha.*

Matching the Traditional Way

Eight different 'Kootas' (the *Ashtakoota!*) or 'factors of matching' are taken into consideration while matching the charts of the prospective bride and bridegroom. These are based on the sign and the nakshatra of the natal Moon in the charts of the couple.

These eight factors, which are successively stronger in effect and considered to be possessive of successively increasing 'gunas' or benefic qualities, are as follows:

1. Varna
2. Vashya
3. Taara
4. Yoni
5. Graha-maitri
6. Gana
7. Bhakoota
8. Naadi

With *Varna* having one *guna* and the successive *Kootas* possessing the number of *gunas* progressively increasing by one until *Naadi* possesses eight *gunas*, a maximum of thirty-six *gunas* are possible. When a horoscopic pair shows anything from 24 to 36 *gunas*, it is considered an excellent match. When the match shows 12 to 24 *gunas*, it is considered only mediocre; less than 12 is adverse and generally not recommended for marriage. Very strict adherence to these rules may not be necessary when the planetary disposition in both charts is otherwise favourable.

1. Varna

The twelve Moon signs, in four groups of three each, indicate the four castes as follows:

(i) Brahmins (the literate!) : signs 4, 8, 12
(ii) Kshatriyas (the warriors!) : signs 1, 5, 9
(iii) Vaishyas (the traders!) : signs 2, 6, 10
(iv) Shudras (the unskilled!) : signs 3, 7, 11

The first Varna (Brahmin) is the superior most and the subsequent ones are inferior in that order so that the Shudra is the inferior most. The *Varna* of the bridegroom should be the same as that of the bride, or superior to that of

the bride. This earns the couple one *guna* or benefic point. This Koota ensures that the woman may only be raised higher in status.

Table XXVII - 1 : Gunas from matching of Varna

Groom / Bride	Brahmin	Kshatriya	Vaishya	Shudra
Brahmin	1	0	0	0
Kshatriya	1	1	0	0
Vaishya	1	1	1	0
Shudra	1	1	1	1

2. Vashya

The word 'Vashya' means 'controllable'. The Moon signs of the bride and the bridegroom must fall in the same group, to earn two benefic points; or the bride's sign should be in the groom's 'Vashya' for the same benefic score. The signs are classified as follows:

(i) Chatushpada (quadruped) : Mesha, Vrisha, second half of Dhanu, first half of Makara.

(ii) Manava/Nara (biped) : Mithuna, Kanya, Tula, first half of Dhanu, Kumbha.

(iii) Jalachara (aquatic) : Karka, Meena, second half of Makara.

(iv) Vanachara (wild) : Simha (not included amongst the quadrupeds above).

(v) Keeta (insect) : Vrishchika. (Karka has been included under Jalachara, vide supra).

All signs except Vrishchika (the Keeta) are Vashya for Simha (the Vanachara sign). Except Simha, all signs are Vashya for Manava (the biped signs). The Jalachara serves as food for Manava as does Chatushpada for Vanachara, and these combinations are not favoured. The following table (Table XXVII-2) shows the points gained from Vashya matching of the couple's charts.

Table XXVII - 2 : Gunas from Vashya matching

Bride \ Groom	Chatush-pada	Manava	Jalachara	Vanachara	Keeta
Chatushpada	2	1	1	½	1
Manava	1	2	½	0	1
Jalachara	1	½	2	1	1
Vanachara	0	0	0	2	0
Keeta	1	1	1	0	2

3. Taara

Count from the bride's nakshatra to the groom's (both inclusive) and divide by nine. A remainder of 3, 5 or 7 is considered malefic and yields '0' gunas. Else, it is benefic and merits 1½ points. Similarly count from the groom's nakshatra to the bride's and divide by nine. A remainder of 3, 5 or 7 is again malefic ('0' gunas), while anything else is benefic and merits 1½ points. A fully benefic Taara (favourable countings in both cases) thus yields three benefic points. Table XXVII-3 gives the benefic points yielded by Taara in a couple's charts depending upon the remainder obtained after dividing by nine the number obtained by (i) counting the nakshatras from the groom's nakshatra to the bride's (horizontal), and (ii) from the bride's to the groom's (vertical).

Table XXVII - 3: Gunas from Taara

		Remainder, from Groom's nakshatra								
Remainder, from Bride's nakshatra		*1*	*2*	*3*	*4*	*5*	*6*	*7*	*8*	*9*
	1	3	3	1½	3	1½	3	1½	3	3
	2	3	3	1½	3	1½	3	1½	3	3
	3	1½	1½	0	1½	0	1½	0	1½	1½
	4	3	3	1½	3	1½	3	1½	3	3
	5	1½	1½	0	1½	0	1½	0	1½	1½
	6	3	3	1½	3	1½	3	1½	3	3
	7	1½	1½	0	1½	0	1½	0	1½	1½
	8	3	3	1½	3	1½	3	1½	3	3
	9	3	3	1½	3	1½	3	1½	3	3

4. Yoni

The different nakshatras are said to possess the 'Yonis' of different animals. The birth nakshatras of the bride and the groom should indicate the *Yonis* of animals that are not mutually hostile. If they indicate the same *Yoni* or a neutral *Yoni*, it is considered desirable. Fourteen categories of *Yonis*, each indicated by two nakshatras, are described. For this purpose, the Abhijit nakshatra (extending from 6°40'00" to 10°53'20" in the Makara rashi) is also to be considered, raising the total number of nakshatras to twenty-eight.

The nakshatra pairs, their relevant Yonis and the intensely inimical Yoni are indicated below :

Nakshatras and Yonis

Nakshatras	*Yoni*	*Intense Enemy*
1. Ashwini, Shatabhishaj	Ashwa (Horse)	Mahisha (Buffalo)
2. Bharani, Revati	Gaja (Elephant)	Simha (Lion)
3. Krittika, Pushya	Mesha (Ram)	Vanara (Monkey)
4. Rohini, Mrigashira	Sarpa (Serpent)	Nakula (Mangoose)
5. Ardra, Moola	Shwana (Dog)	Mriga (Deer)
6. Punarvasu, Ashlesha	Marjara (Cat)	Mushaka (Rat)
7. Magha, P. Phalguni	Mushaka (Rat)	Marjara (Cat)
8. U. Phalguni, U. Bhadrapada	Gau (Cow)	Vyaghra (Tiger)
9. Hasta, Swati	Mahisha (Buffalo)	Ashwa (Horse)
10. Chitra, Vishakha	Vyaghra (Tiger)	Gau (Cow)
11. Anuradha, Jyeshtha	Mriga (Deer)	Shwana (Dog)
12. P. Asadha, Shravana	Vanara (Monkey)	Mesha (Ram)
13. U. Asadha, Abhijit	Nakula (Mongoose)	Sarpa (Serpent)
14. Dhanishtha, P. Bhadrapada	Simha (Lion)	Gaja (Elephant)

When the groom and the bride belong to the same Yoni, they earn 4 points. If they belong to the intensely inimical Yonis, they get no points. In case of mutually friendly Yonis, they get 3 points, for neutral Yonis 2 points, and for simply inimical Yonis only 1 point. Table XXVII-4 indicates the gunas earned by the couple on the basis of their Yonis.

Table XXVII - 4 : Gunas from Yoni-matching

Bride \ Groom	Ashwa	Gaja	Mesha	Sarpa	Shwana	Marjara	Mushaka	Gau	Mahisha	Vyaghra	Mriga	Vanara	Nakula	Simha
Ashwa	4	2	3	2	2	3	3	2	0	1	3	2	2	1
Gaja	2	4	3	2	2	3	2	3	3	1	3	2	2	0
Mesha	3	3	4	2	2	3	2	3	3	1	3	0	2	1
Sarpa	2	2	2	4	2	1	1	2	2	2	2	1	0	2
Shwana	2	2	2	2	4	1	1	2	2	2	0	2	2	2
Marjara	3	3	3	1	1	4	0	3	3	2	3	2	2	2
Mushaka	3	2	2	1	1	0	4	3	3	2	3	2	1	2
Gau	2	3	3	2	2	3	3	4	3	0	3	2	2	1
Mahisha	0	3	3	2	2	3	3	3	4	1	3	2	2	1
Vyaghra	1	1	1	2	2	2	2	0	1	4	1	2	2	3
Mriga	3	3	3	2	0	3	3	3	3	1	4	2	2	1
Vanara	2	2	0	1	2	2	2	2	2	2	2	4	2	2
Nakula	2	2	2	0	2	2	1	2	2	2	2	2	4	2
Simha	1	0	1	2	2	2	2	1	1	3	1	2	2	4

5. Graha-maitri

This is based on mutual inclination of the lords of the Moon signs of the bridegroom and the bride. When the two lords are friends or are the same, full 5 points are granted. When the lord of the Moon sign of the one is friendly towards the other while the other's lord is neutral, 4 points are given. When both rashi lords are neutral to each other, 3 points are given. When one is friendly to the other and the other is inimical to it, only 1 point is allotted. Half a point is given where one planet is neutral to the other while the other is inimical. No gunas are earned if both the Moon-sign lords are mutually inimical. See Table XXVII-5 for Graha-maitri gunas.

Table XXVII-5 : Gunas from Graha-maitri

Moon-sign lord of the Bride	Moon-sign lord of the Groom						
	Sun	Moon	Mars	Mer	Jup	Ven	Sat
Sun	5	5	5	4	5	0	0
Moon	5	5	4	1	4	½	½
Mars	5	4	5	½	5	3	½
Mer	4	1	½	5	½	5	4
Jupiter	5	4	5	½	5	½	3
Venus	0	½	3	5	½	5	5
Saturn	0	½	½	4	3	5	5

6. Gana

The twenty-seven nakshatras are divided into three categories of nine nakshatras each. Each category of nine nakshatras indicates one of the three *Ganas*, viz., *Deva-gana*, *Manushya-gana* and *Rakshasa-gana*. The nakshatras indicating these Ganas are as follows:

(a) ***Deva Gana*:** Ashwini, Mrigashira, Punarvasu, Pushya, Hasta, Swati, Anuradha, Shravana, Revati.

(b) ***Manushya-gana*:** Bharani, Rohini, Ardra, the three Purvas (P. Phalguni, P. Asadha, P. Bhadrapada), the three Uttaras (U. Phalguni, U. Asadha, U. Bhadrapada).

(c) ***Rakshasa-gana*:** Krittika, Ashlesha, Magha, Chitra, Vishakha, Jyeshtha, Moola, Dhanishtha, Shatabhishaj.

The benefic points earned by the couple depending upon their *Gana* based on their Moon's nakshatras are indicated in Table XXVII-6.

Table XXVII-6 : Gunas earned from Gana matching

Bride \ Groom	Deva	Manushya	Rakshasa
Deva	6	5	1
Manushya	6	6	0
Rakshasa	0	0	6

7. Bhakoota

Here, the mutual disposition of the natal Moon signs of the couple is considered. When the Moon signs of the couple happen to fall mutually in positions 2/12, 6/8 or 5/9, no *gunas* are earned.

Under other situations, seven points are allotted. Table XXVII-7 indicates the Bhakoota-gunas for various combinations of the Moon signs of the couple.

Table XXVII - 7 : Bhakoota Gunas

	Rashis	Bridegroom											
		1	*2*	*3*	*4*	*5*	*6*	*7*	*8*	*9*	*10*	*11*	*12*
Bride	*1*	7	0	7	7	0	0	7	0	0	7	7	0
	2	0	7	0	7	7	0	0	7	0	0	7	7
	3	7	0	7	0	7	7	0	0	7	0	0	7
	4	7	7	0	7	0	7	7	0	0	7	0	0
	5	0	7	7	0	7	0	7	7	0	0	7	0
	6	0	0	7	7	0	7	0	7	7	0	0	7
	7	7	0	0	7	7	0	7	0	7	7	0	0
	8	0	7	0	0	7	7	0	7	0	7	7	0
	9	0	0	7	0	0	7	7	0	7	0	7	7
	10	7	0	0	7	0	0	7	7	0	7	0	7
	11	7	7	0	0	7	0	0	7	7	0	7	0
	12	0	7	7	0	0	7	0	0	7	7	0	7

While considering Bhakoota gunas, a few points need to be taken note of. These are as follows:

(a) 6/8 position: The sixth rashi from an odd sign and the eighth from an even sign form malefic mutual 6/8 positions since the lords of such signs are mutually hostile. On the other hand, the sixth rashi from an even sign and the eighth from an odd sign form favourable mutual 6/8 positions since the lords of such signs are mutually not hostile but friendly. A favourable 6/8 disposition of the Moon signs of the couple is not too bad.

(b) An adverse 6/8 position is supposed to lead to death of a marital partner. A mutual 2/12 position of the Moon signs of the couple leads to penury while a mutual 5/9 disposition causes childlessness.

(c) When the two marital partners have the same Moon sign in their natal charts, it in considered favourable provided that the nakshatras of the two Moons are different.

(d) When the rashi lords of the two Moons in mutual 2/12 positions are friendly, the blemish of the 2/12 disposition

is greatly diminished. It is further desirable to have the bride's Moon sign identical with the 12th house of the groom's Moon instead of vice versa.

8. Naadi

The twenty-seven nakshatras fall into three Naadis as follows:

(a) *Adya*: Ashwini, Ardra, Punarvasu, Uttara Phalguni, Hasta, Jyeshtha Moola, Shatabhishaj, P. Bhadrapada.

(b) *Madhya*: Bharani, Marigashira, Pushya, Purva Phalguni, Chitra, Anuradha, P. Asadha, Dhanishtha, U. Bhadrapada.

(c) *Antya*: Krittika, Rohini, Ashlesha, Magha, Swati, Vishakha, U. Asadha, Shravana, Revati

The Nakshatras of the groom and the bride should not fall in the same Naadi. The *gunas* are considered as shown in Table XXVII-8.

Table XXVII-8 : Naadi-gunas

Bride \ Groom	Adya	Madhya	Antya
Adya	0	8	8
Madhya	8	0	8
Antya	8	8	0

The following points need consideration while judging the Naadi-gunas:

(a) When both the bride and the groom have the same Rashi but different nakshatras, the blemish of the same Naadi does not apply.

(b) When both the bride and the groom have the same nakshatra but different rashis, again the blemish of the Naadi does not apply.

(c) When both the bride and the groom fall in the Adya Naadi, the groom suffers. When they both have Antya Naadi, the bride suffers. When both have Madhya Naadi, both bride as well as groom suffer adverse effects, including death.

The process of chart matching in respect of a couple, considering the eight Kootas or gunas, is being shown here (Charts XXVII-1 and 2). The nakshatra of the male is Moola

(19th nakshatra) and that of the female is Uttara Bhadrapada (26th nakshatra). Their rashis are Dhanu and Meena respectively.

Lagna		Sun Mercury Ketu	Venus
Mars	**Chart XXVII-1** **Bridegroom** May 27, 1956		
			Jupiter
Moon 7°54'	Saturn Rahu		

2
Sun
Mercury
Ketu
1
Lagna
Mars
11
10
12
Venus
3
9
Moon
7°54'
6
8
4
Saturn
Rahu
5
7
Jupiter

Sun Mer Ketu Moon 5°33'	Venus		Mars
Lagna	**Chart XXVII-2** **Bride** April 6, 1959		
Saturn	Jupiter		Rahu

Sun Mer Ketu
Moon 5°33'
1
12
9
10
Venus
Lagna
Saturn
11
2
8
Jupiter
5
3
Mars
7
4
6
Rahu

	Kootas	*Groom*	*Bride*	*Gunas*
1.	Varna	Kshatriya	Brahmin	0
2.	Vashya	Manava	Jalachara	½
3.	Taara	8 (÷9; R=8)	21 (÷9; R=3)	1½
4.	Yoni	Shwana	Gau	2
5.	Graha-maitri	Jupiter	Jupiter	5
6.	Gana	Rakshasa	Manushya	0
7.	Bhakoota	Dhanu	Meena	7
8.	Naadi	Adya	Madhya	8
			Total	24

A total of twenty four gunas as available here falls in the range of acceptability. It will also be seen that the chart of the male has Mars in the twelfth house and, therefore, indicates the *Mangala Dosha*. This finds neutralisation in the chart of the

female because of the placement of Rahu in the eighth. It might be preferable to have a horoscope where the *Mangala Dosha* is neutralised by a malefic occuping the same house in the chart of one spouse as occupied by Mars in that of the other.

More About Naadi

A more detailed method of reckoning Naadi has been suggested depending upon the nature of the nakshtras. According to this method, three different considerations are employed as follows :

(a) *Tri-Naadi (three Naadis)* : This is considered in cases where the girl's nakshatra belongs to the group of nakshatras that completely fall in a given sign. Such nakshatras include Ashwini, Bharani, Rohini, Ardra, Pushya, Ashlesha, Magha, P. Phalguni, Hasta, Swati, Anuradha, Jyestha, Moola, P. Asadha, Shravana, Shatabhishaj, U. Bhadrapada, Revati. The Naadis for matching to be considered here are the same as shown above (Table XXVII-8).

(b) *Chatur-Naadi (four Naadis)* : When the girl's nakshatra belongs to one of the nakshatras that has three of its quarters in one sign (and one quarter in another), four Naadis are to be considered. The relevant nakshatras here are Krittika, Punarvasu, U. Phalguni, Vishakha, U. Asadha, P. Bhadrapada, i.e., the nakshatras of the Sun and Jupiter.

The four Naadis are as follows :

(i) First Naadi : Krittika, Magha, P. Phalguni, Jyeshtha, Moola, U. Bhadrapada, Revati.

(ii) Second Naadi : Rohini, Ashlesha, U. Phalguni, Anuradha, P. Ashadha, P. Bhadrapada, Ashwini.

(iii) Third Naadi : Mrigashira, Pushya, Hasta, Vishakha, U. Ashadha, Shatabhishaj, Bharani.

(iv) Fourth Naadi : Ardra, Punarvasu, Chitra, Swati, Shravarna, Dhanishtha.

(c) *Pancha-Naadi (five Naadis)* : This is to be applied where the girl's nakshatra happens to occupy two adjacent nakshatras equally (i.e., it has its two quarters falling in two adjacent signs). These nakshatras are Mrigashira, Chitra and

Dhanishtha, i.e., the nakshatras of Mars. The five Naadis to be considered are as given below :

(i) First Naadi : Mrigashira, Chitra, Swati, Shatabhishaj, P. Bhadrapada.

(ii) Second Naadi : Ardra, Hasta, Vishakha, Dhanishtha, U. Bhadrapada.

(iii) Third Naadi : Punarvasu, U. Phalguni, Anuradha, Shravana, Revati.

(iv) Fourth Naadi : Pushya, P. Phalguni, Jyeshtha, U. Ashadha, Ashwini, Rohini.

(v) Fifth Naadi : Ashlesha, Magha, Moola, P. Ashadha, Bharani, Krittika.

According to this method too, the nakshatras of the bridegroom and the bride should fall in different Naadis to earn the eight benefic points. Naadi matching ensures a long marital life and protection against dangers.

The Ashta-Kootas mentioned here for matching the horoscopes of prospective bride and bridegroom indicate the traditional method of horoscope matching. This method lays great stress on a mental match for the couple, hence its almost total reliance on the rashi or the Moon signs of the marital partners. When two horoscopes secure a score of 18 or above, out of a possible total of 36, they are considered acceptable for marriage. The greater the score, the higher is the compatibility.

It may, however, be pointed out that this is only one of the methods of matching the horoscopic charts. In actual matching, several additional factors need to be considered. These include a thorough study of each of the two horoscopes separately, consideration of the longevity of the partners, the promise of a reasonably good marital life and of progeny, and the dasha pattern. Also to be considered are the vargas like the navamsha and the Saptamsha. In the modern times, it also needs to be considered whether the partners want marriage primarily for progeny or for such other aspects of life as financial stability, excessive earning and professional excellence for one or both of them. In a way, the process of matching of charts for marriage has become more difficult and time consuming today than it used to be in the ancient times.

...XXVIII...
Prashna or Horary Astrology

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम्॥

With an apparently confused utterance you virtually bewilder my intelligence. Spell out decisively the one thing which leads me to the highest good. Gita III/2.

Prashna is a unique system of Vedic astrology which does not involve the necessity to possess a birth chart. The important factor here is the actual moment of making a query. Generally, it involves the erection of a horoscopic chart for the moment of the query. The predictions also are generally related to the question made, and to the answers derived astrologically.

Prashna seems to have the blessings of the ancient sage Parshurama. The system of Prashna is very elaborately developed in the southern Indian state of Kerala, and the principles of this system are briefly available in the classic known as the *Prashna Marga*. According to this highly evolved system, almost any query pertaining to a querist, or his relatives, etc., can be answered. In the rest of India, the Prashna method is mainly based on the *Shatapanchashika* of Prithuyashas, son of the celebrated Varahamihira. Lately, the methods of the Tajika system or Varshaphala were incorporated into it. It is thus a common practice to use the Tajika yogas in the Prashna chart. Except for the elaborate system practised in Kerala, the Prashna system in general throws light only on a limited area and primarily concerns itself with the question put by a querist. Long range predictions or widely ranging predictions can generally not

be made on this basis. However, Prashna is a quick and reliable method for finding answers to specific questions especially when the birth time of the native is not known.

The astrologer notes down the time when a querist approaches him with a question, or rings him up about his question. A question can also be asked on behalf of someone else. Questions regarding theft, litigation, success or failure, disease, treatment, missing persons, survival in accidents, etc., can be answered easily on the basis of Prashna. A horoscope is cast for the moment a query is made, and this is subjected to standard astrological principles applicable to horary charts.

Planets, houses and signs

The significations of the planets, houses and signs in a Prashna chart remain the same as for natal astrology. Thus, kendras and trikonas associated with natural benefics prove to be beneficial. Placement of malefics in houses 3, 6 and 11, and their absence from the kendras, trikonas and the eighth house also prove beneficial in respect of the query made.

Importance of the Lagna

The lagna is of utmost importance in a Prashna chart. The nature of the lagna indicates the turn of events pertaining to a query.

(a) *Lagna in a Chara rashi* (movable sign) : A Chara rashi rising in the lagna indicates change. In a query regarding the health of a patient, the condition will change for better or worse. In case of a job, there will be a change of place or status. If it concerns a missing person, such a person is unable to settle or attain a position or appointment at his existing place which he is likely to change.

(b) *Lagna in a Sthira rashi* (fixed sign) : A Sthira rashi rising in the lagna indicates that a change is unlikely. Depending upon the nature of query, the condition of the patient remains static, or there is no transfer or change in status in a job, or the missing person remains and settles in his existing position, etc.

(c) *Lagna in a Dwiswabhava rashi* (mixed sign) : The first half of a Dwiswabhava rashi, being adjacent to a Sthira rashi,

produces results like a Sthira rashi. The second half of a Dwiswabhava rashi, being closer to a Chara rashi, produces results like a Chara rashi.

Multiple Queries

When a person puts several questions at the same time, the following rule must be observed :

First question:	Judge from the lagna
Second question:	Judge from the position of the Moon
Third question:	From the position of the Sun
Fourth question:	From Jupiter
Fifth question:	From the stronger of the two, viz., Mercury and Venus.

The role of kendras

The kendras are very important in the Prashna system.

The *first house* (the lagna) concerns itself with change or disturbance of one's existing position. The *fourth house* indicates success or prosperity. The *seventh house* indicates return (to his home or native country) while the *tenth house* indicates absence from one's home or country.

In a question about health, the physician is represented by the lagna, disease by the seventh house, patient by the tenth house and the medicine by the fourth.

In a query about a traveller or a missing person, the lagna stands for the traveller, the seventh for the path or for return, the tenth for absence (from home, etc.) and the fourth for the well being of the traveller.

In a query about theft, the lagna indicates the querist while the seventh house indicates the thief. The tenth house indicates the authority (police, etc.) and the fourth indicates the property stolen.

In a query about litigation, the lagna indicates the litigant while the seventh house indicates the opponent. The tenth house indicates authority, and the fourth house judgement.

Favourable indications

1. A house aspected or occupied by its lord or by benefics tends to prosper.
2. When a benefic occupies the lagna, or the rising Navamsha belongs to a benefic, or when the lagna as well as the rising Navamsha fall in Sheershodaya signs (Mithuna, Simha, Kanya, Tula, Vrischika, Kumbha), success in business is favoured.
3. Take note of the nature of query. If the question pertains to such fixed things as house, lands, marriage, etc., a fixed or Sthira lagna is favourable. When a question is concerned with transfer, recovery from disease, return of the traveller, etc., a movable or Chara lagna is better.
4. Note the house to which the query pertains. If the lagna lord (lagnesha!) and the lord of the concerned house (karyesha) (a) occupy their own houses, (b) occupy each other's houses, (c) aspect their own houses, or (d) aspect each other's houses, then the query pertaining to that house has a favourable outcome.

At the time of a question pertaining to a pursuit of a highly creative nature, the following chart (Chart XXVIII-1) was obtained. Venus, the lagna lord as well as the planet of art and sophistication, occupies the fifth house of creativity, along with

Sun Mercury	Ketu		Moon
Venus Saturn	**Chart XXVIII-1** Apr. 6, 1995		Mars
	Jup (R)	Lagna Rahu	

Jup (R)
8
9
Lagna
Rahu
6
5
7
10
4
Mars
1
11
Ven
Sat
Ketu
3
Moon
12
Sun
Mercury
2

Lagna	11°42'	Mars	20°20'	Venus	17°28'
Sun	22°32'	Mercury	14°19'	Saturn	25°00'
Moon	4°42'	Jupiter	21°33'	Rahu	11°55'

the fifth lord. Venus gets exalted in the Navamsha. Some important Tajika yogas too form in this chart indicating success and monetary gains from this venture. The Navamsha and the Dashamamsha charts are favourable too. Rahu is on the exact degree of the lagna indicating a somewhat unorthodox undertaking, perhaps also making the intentions of the querist suspect.

5. Placement of benefics in kendras and trikonas, and malefics in houses 3, 6 and 11 is considered highly favourable.

Nature of Signs

Biped signs (Mithuna, Kanya, Tula, Kumbha, first half of Dhanu) are strong in the lagna. Quadruped signs (Mesha, Vrisha, Simha, latter half of Dhanu and first half of Makara) are strong in the tenth house. Watery signs (Karka, Meena, latter half of Makara) find strength in the fourth house. Vrischika finds strength in the seventh house.

Some diverse combinations in a Prashna chart

1. Jupiter and Venus occupying the second and third houses from the ascendant indicate the return of a traveller who has gone abroad. In the fourth house, they indicate immediate return. Mercury and Venus in the second and twelfth from the lagna or the Moon indicate non-return of the traveller.

2. A Durudhara forming around the lagna, the Moon or the seventh house indicates that a person intending to undertake a journey will not do so.

3. A Prishtodaya sign (Mesha, Vrisha, Karka, Dhanu and Makara) rising in the ascendant, aspected by malefics and unaspected by benefics, with the sixth house occupied by malefics, does not augur well for the safety of the traveller or the missing person.

4. A benefic Durudhara around the seventh house indicates non-return of the traveller because of his friends and masters; a malefic Durudhara, because of such compulsions as illness or enemies.

5. A benefic occupying the lagna, and benefics located in houses 3, 6, 9 and 11 contribute to the cure of disease in the case of an ailing person.
6. If Jupiter and Venus occupy kendras in a Prashna chart, the ailing man recovers.
7. The patient gets cured when the benefics occupy kendras and trikonas, the Moon occupies an Upachaya house and the benefics aspect the lagna.
8. Placement of the Moon in the eighth house from the lagna, particularly when aspected by malefics and unaspected by benefics, does not augur well for the health or survival of a patient.
9. In cases of theft, a Sthira lagna or a Sthira Navamsha or a Vargottama lagna indicates that the thief is a member of the family. A Chara lagna indicates that the thief is a stranger.
10. If the first Drekkana of the lagna rises at the time of a query, the missing article has been left (or dropped) at the gate of the house; if the middle Drekkana rises, the article is within the house; if the last Drekkana rises, it will be found in the backyard of the house.
11. Mars or the second lord located in the seventh or the eighth house indicates that the property will not be recovered.
12. Malefics in the lagna indicate quarrel or physical injury involving the querist. Malefics in the fourth house indicate discord at home, and loss of happiness and unity in the family.

Intentions of the querist

It often so happens that the querist is not sincere in his query and only intends to test the knowledge of the astrologer, or wants to subject him to ridicule. In such cases it is necessary to ensure whether or not the querist is sincere and straightforward. Some clues are given here.

1. When Saturn occupies a kendra, Mercury is combust, and the Moon in the ascendant is aspected by Mercury and Mars, the querist is insincere and has ill intentions.

2. A benefic located in the ascendant indicates that the querist is sincere, a malefic that he is crooked.
3. If either Jupiter or Mercury or an inimical planet aspects the lord of the seventh house, the querist is insincere.
4. In the foregoing situation, if the seventh lord and the planet aspecting it are in turn aspected by benefics, the querist is trustworthy.
5. When the seventh house receives the aspects of Mercury or Jupiter or the Moon (jointly or separately), the querist is sincere and honest.
6. The Moon in the lagna, and the Sun, Mercury and Saturn, together in a kendra, do not speak well of the intentions of the querist.

Note : This chapter on Prashna has been dealt with very briefly and superficially. For a detailed account, the reader is referred to appropriate works available on the subject.

...XXIX...
Gochara or Planetary Transits

तदेजति तन्नैजति तद्दूरे तद्वन्तिके।
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥

That moves, That moves not; That is far off, That is very near; That is within all this (manifestation), (and) That is without all this. Ishavasyopanishad, Sl 5.

A horoscopic chart is like a still picture of the zodiac and the planets which are otherwise in a state of flux. The horoscopic chart indicates the position of planets at the time of birth. The constant movement of planets, however, continues, and in this process the various planets transit over sensitive areas of the horoscope. This makes occurrence of specific events possible. The sequence of dashas indicates the sequence of events that happen in an individual's life at appropriate moments. Transit of planets helps us clinch the moment of occurrence of events very accurately.

By the foregoing it is meant that the horoscopic chart carries a promise which the dasha pattern unfolds in time. The transits confirm the unfolding of that promise at a given time. The transits are thus subservient to the natal chart and its dasha pattern. They confirm the promise in the chart and indicate its fructification.

Gochara from the lagna or the Moon?

Classically, the transit of planets in different houses is considered from the position of the Moon in the natal chart. The sign occupied by the Moon in the natal chart is known as the Janma Rashi of the native. Different planets are said to produce different results when they transit the various houses considering

the Janma Rashi as the lagna. In north India, astrologers make a separate Chandra Kundali, or the lunar chart, marking the Moon sign as the lagna. This is used as an alternate horoscope as well as a chart for reckoning transits.

It may, however, be pointed out that transits considered from the lagna appear to be working as well in actual horoscopes. They must, therefore, be applied to the natal chart also. Their results are perhaps more individualised when they are considered from the lagna, than from the Moon.

Since classical works mention the results of transits in relation to the Moon, they will be briefly described here a such. They can be equally well applied to the lagna.

Transits over Houses

Different planets produce benefic or malefic results when they transit various houses considered from the house occupied by the Moon in the natal chart. Good results produced by the planets transiting certain houses are obstructed by other planets occupying certain other specific houses. These obstructing planets are said to produce what is called *'Vedha'*. Hereunder, the houses of benefic transits and the corresponding Vedha positions for each planet are being given.

Sun

Benefic transits:	3, 6, 10, 11
Vedha positions:	9, 12, 4, 5

Note : This means that the Sun produces benefic results when transiting the third house, unless there is an obstructing planet in the ninth house, from the Moon (or lagna!). Similarly, its sixth house transit is good unless obstructed from the twelfth house, and so on.

Moon

Benefic transits:	1, 3, 6, 7, 10, 11
Vedha positions:	5, 9, 12, 2, 4, 8

Mars

Benefic transits:	3, 6, 11
Vedha positions:	12 9, 5

Mercury

Benefic transits:	2, 4, 6, 8, 10, 11
Vedha positions:	5, 3, 9, 1, 8, 12

Jupiter

Benefic transits:	2, 5, 7, 9, 11
Vedha positions:	12 4, 3, 10, 8

Venus

Benefic transits:	1, 2, 3, 4, 5, 8, 9, 11, 12
Vedha positions:	8, 7, 1, 10, 9, 5, 11, 3, 6

Saturn and Rahu

Benefic transits and Vedha positions are the same as in the case of Mars.

Note :

(a) The father-son duo (Sun and Saturn, or Moon and Mercury) do not cause Vedha to each other.

(b) While a planet gives benefic results when transiting benefic houses, its transit over the corresponding Vedha positions gives adverse results. For example, the Sun transiting the third house gives benefic results, but its transit over the ninth house produces bad results. These bad results are obstructed (or get subjected to Vedha) if another planet, other than Saturn, transits the third house at the same time. Thus Vedha obstructs benefic results as also adverse results.

Results of Transits

The various planets transiting the twelve houses from the Moon (or the lagna) produce varying results as listed below.

The Sun

The effects of the Sun's transit in the twelve houses are: (1) Ill health, travel; (2) Loss of wealth; (3) Health and wealth; (4) Illness, worries; (5) Mental anguish; (6) Annihilation of foes; (7) Travel, illness to wife; (8) Humiliation, disease; (9) Humiliation, mental anguish; (10) Success in undertakings; (11) High status; and (12) Losses and ill health.

The Moon

The results of the transit of the Moon in the several houses are: (1) Good fortune; (2) Loss of wealth; (3) Victory; (4) Apprehensions; (5) Depression; (6) Freedom from illness; (7) Varied comforts; (8) Unexpected adverse events; (9) Ill health; (10) Success in undertakings; (11) Gains, happiness; and (12) Expenditure.

Mars

The results of Mars' transit in the twelve houses are: (1) Mental torment; (2) Loss of wealth; (3) Victory; (4) Displacement from place of work or residence; (5) Mental anguish; (6) Victory over enemy and disease; (7) Discord with wife; (8) Unexpected tragedy, accident, etc.; (9) Loss of health and wealth; (10) Obstacles, physical exertion; (11) Gain of health and wealth; and (12) Loss of wealth.

Mercury

The results of Mercury's transit are: (1) Loss of wealth; (2) Gain of wealth; (3) Fear from foes; (4) Multiple gains; (5) Discord with wife and children; (6) Dominance over opponents; (7) Quarrels; (8) Gain of wealth, loss of health; (9) Obstacles to undertakings; (10) All comforts; (11) Multiple gains; (12) Dominance by opponents.

Jupiter

The transit of Jupiter produces the following results: (1) Displacement and expenditure; (2) Gain of wealth; (3) Ill health; (4) Discord at home, increase of opponents; (5) Happiness, birth of a child; (6) Troubles from enemies; (7) Comforts from wife and children, auspicious journey; (8) Unwanted travel, loss of wealth; (9) Virtuous pursuits, many gains; (10) Apprehensions about career; (11) Acquisition of wealth and status; (12) Loss of wealth.

Venus

The results of transit of Venus are: (1) Physical pleasures; (2) Inflow of wealth; (3) Varied gains; (4) Increase in the number of friends; (5) Birth of a son; (6) Misfortunes; (7) Troubles to or from wife; (8) Gain of health and wealth; (9) Varied comforts;

(10) Quarrels; (11) Gain of wealth, apprehensions, etc; (12) Acquisition of wealth.

Saturn

Saturn's transit over the twelve houses causes: (1) Ill health; (2) Loss of wealth; (3) Rise in status; (4) Discord at home; (5) Illness to chidren, and mental anguish; (6) Dominance over opponents; (7) Troublesome journey, and illness to wife; (8) Varied misfortunes; (9) Base acts, harm to father; (10) Obstacles to career; (11) Inflow of wealth, varied comforts; (12) Wastage of effort and money.

Rahu

Rahu's transit in the twelve houses leads to: (1) Illness; (2) Loss of wealth; (3) Varied pleasures; (4) Miseries; (5) Loss of wealth; (6) Comforts; (7) Humiliation; (8) Serious illness; (9) Losses; (10) Comforts; (11) Good fortune; (12) Excessive expenditure.

Points to Remember

1. When a planet transits a benefic house identical with its debilitation sign or enemy's house, its benefits are foreshortened. Debilitation coinciding with bad transits leads to adverse results.
2. Transits coinciding with exaltation or own house are favourable.
3. Transits of malefics over the natal malefics are particularly harmful.
4. The Sun and Mars produce results, immediately after entering a sign; Jupiter and Venus produce results in the middle of a sign; the Moon and Saturn produce their results when in the concluding one-third of a sign; Mercury and Rahu produce their results throughout the transit of a sign.
5. All transits are subservient to the static promise in the horoscope and the sequence of dashas.

Transits over Nakshatras

Transit of malefics over the following nakshatras is considered adverse :

1. Birth nakshatra (Janma), and its trinal nakshatras, i.e., the tenth (Karma) and the nineteenth (Adhana) from it.
2. Third (Vipat) from the birth nakshatra.
3. Fifth (Pratyari) from the birth nakshatra.
4. Seventh (Vadha) from the birth nakshatra.
5. Twenty-second (Vainashaka) from the birth nakshatra.

The Sade-Sati of Saturn

Saturn takes approximately two and a half years to transit a sign. Its transit in the three houses, falling in the twelfth, first and second from the Moon, and lasting a period of seven and a half years (Sade-Sati: seven and a half!), is considered particularly adverse. This period coincides with varied troubles, apprehensions, losses, tragedies, wanderings and physical ailments.

Sade-sati recurs roughly after a cycle of thirty years. A person may have a maximum of three cycles of Sade-Sati. It is said that the first cycle of the Sade-Sati proves adverse for the parents of the native, the second for the native himself, and the third for his progeny.

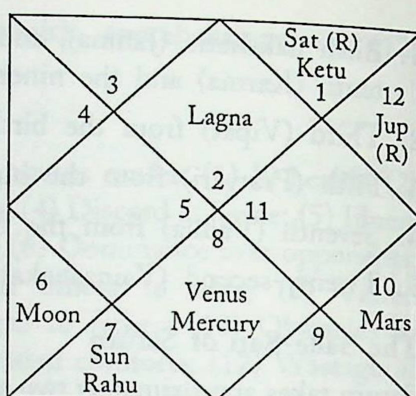
While this transit of Saturn over the Moon and its two surrounding houses has been widely condemned, it is important not to apply these results blindly. One must consider the location of the Moon in the natal chart, the sign occupied by the Moon, as also the planetary period (MD, AD, PD, etc.,) in operation. Only after considering all these factors should the results of Sade-Sati be announced.

Examples

The native of Chart XXIX-1 was running the MD/AD of Jupiter-Rahu from April 2, 1992 to August 26, 1994. Jupiter is the retrograde eighth and eleventh lord in the eleventh house, whereas Rahu is located in the sixth house along with a debilitated Sun. The MD/AD lords are placed 6/8 from each other.

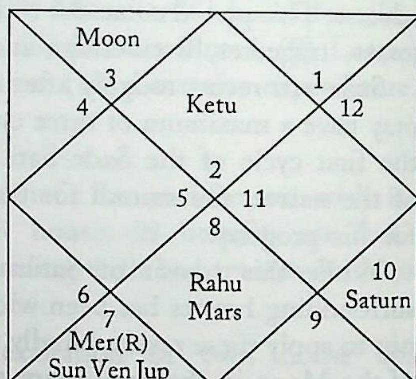
On November 5, 1993 the native was compulsorily retired by official orders. Mars in transit aspects the tenth house from the natal Moon; Jupiter too does the same; Saturn, the debilitated retrograde lord of the tenth in the natal chart, occupies the fifth

Jup (R)	Sat (R) Ketu	Lagna	
	Chart XXIX-1 **Birth Chart** Nov. 7, 1939		
Mars			
	Venus Mercury	Sun Rahu	Moon



Lagna	25°01'	Mars	29°30'	Venus	7°30'
Sun	21°12'	Mercury	14°13'	Saturn (R)	3°30'
Moon	1°33'	Jupiter (R)	6°20'	Rahu	5°25'

		Ketu	Moon
	Transit Nov. 5, 1993		
Saturn			
	Rahu Mars	Mer(R) SunVen Jupiter	



house (eighth from the tenth!) from the natal Moon. The Moon occupies the tenth house from the natal Moon on the day the retirement orders were received by the native.

Transits in effect sensitise or activate specific houses so that events pertaining to those houses take place. Jupiter transiting the second house from the natal Moon and aspecting the second house from the lagna ensured good amount of money as terminal benefits.

The native of Chart XXIX-2 was running the MD/AD/PD of Rahu-Mars-Sun from February 5, 1987 to February 24, 1987 during which he sustained a serious car accident (on February 15, 1987). Rahu involves the 3/9 axis of movement, Mars is the planet of accidents aspecting the third lord, whereas the Sun is debilitated, associated with Mars and aspected by Saturn.

		Moon	
Ketu	**Chart XXIX-2** **Birth Chart** Oct. 27, 1961		
Saturn Jupiter			Rahu
Lagna		Mer (R) Sun Mars	Venus

Saturn
Jupiter
11
10
Ketu
Lagna
8
7
Sun
Mer (R)
Mars
9
12
6
Venus
3
5
Rahu
1
2
Moon
4

Lagna	17°45'	Mars	24°09'	Venus	17°57'
Sun	10°13'	Mercury	0°53'	Saturn	0°37'
Moon	24°46'	Jupiter	5°46'	Rahu	1°22'

Rahu Jupiter	Mars		
Mercury Sun	**Transit** Feb. 15, 1987		
			Moon
Venus	Saturn		Ketu

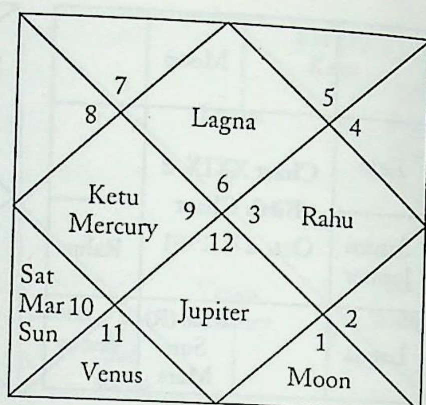
Saturn
11
10
Mer
Sun
Venus
8
7
9
Rahu
Jupiter
12
6
Ketu
3
1
Mars
5
Moon
2
4

debilitated, associated with Mars and aspected by Saturn.

In transit, the Sun was in the third house from the lagna (hence the importance of lagna in transit), on natal Ketu (watch for malefics transiting the malefics in natal chart!). Saturn in transit occupied the lagna, and the seventh from the Moon (both adverse), and aspected the lord of the third house. Mars transited the twelfth from the Moon. The Moon was in the ninth house aspecting the third house and transiting the RKA. The Moon's transit in effect clinches the day an event occurs. Transit of the eleventh house from the Moon by Jupiter and Rahu acts as a protective factor.

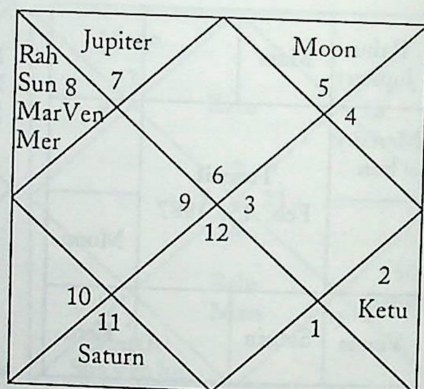
The native of Chart XXIX-3 had her marriage fixed for a day when five planets were located in the eighth house from her natal Moon. Three of these, the Sun, Mars, and Rahu, are

Jupiter	Moon		Rahu
Venus	**Chart XXIX-3** **Birth Chart** Jan. 22, 1964		
Saturn Mars Sun			
Ketu Mercury			Lagna



Lagna	29°08'	Mars	13°21'	Venus	12°20'
Sun	7°24'	Mercury	13°30'	Saturn	29°20'
Moon	1°30'	Jupiter	19°49'	Rahu	16°54'

		Ketu	
Saturn	**Transit** Dec. 7, 1993		
			Moon
	RahSun MarVen Mercury	Jupiter	



natural malefics while Mercury is a functionally bad planet considered from the Moon. The marriage party came to her house, insulted her as well as her parents, and left without going through the marriage ceremony. There are too many malefics in the eighth house from the Moon. The transit Moon, in the fifth from the natal Moon, and the twelfth from the lagna, is no good. While fixing a Muhurta for marriage, it is esential to ensure that the eighth house from the lagna as well as the Moon is free from affliction.

...XXX...

Ashtakavarga

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा॥

Earth, water, fire, air, ether, mind and reason and ego – thus is My nature divided eightfold. Gita VII/4

Ashtakavarga is a unique system of prediction in Vedic astrology. It is primarily used to decipher the results of planetary transits. Combined with the dasha system, it helps in making remarkably accurate predictions. The whole system of Ashtakavarga is quite elaborate and, therefore, beyond the scope of this work. Here, only the elementary concepts of this technique of prediction are being presented. For greater details, the reader is referred to the *Ashtakavarga: The Dots of Destiny* by Vinay Aditya.

Basis of Ashtakavarga

1. Each chart has seven planets (from the Sun to Saturn) and the lagna from where all good or bad results ensue. The Ashtakavarga (i.e., eight-fold) system considers these eight points as of special relevance. Rahu and Ketu are not considered in Ashtakavarga calculations, though there is some controversy in this regard.
2. Each of the seven planets influences certain houses beneficially when considered from the above-mentioned eight points. The remaining houses are influenced adversely. The houses beneficially influenced are marked by a rod or a dot (called henceforth as the benefic point).

3. Seven different charts are thus possible for the seven different planets. These are called as *Bhinnashtakavargas*. The position of each planet in the natal chart is of primary consideration.
4. Any given house can have a maximum of eight benefic points contributed by the planet in respect of seven planets and the lagna. The greater the number of benefic points in a house, the stronger and more benefic it is.
5. When the benefic points contributed by each planet in different signs are added, we get a *Sarvashtakavarga*. The Sun contributes a total of 48 benefic points, the Moon contributes 49 points, Mars contributes 39 points, Mercury contributes 54 points, Jupiter contributes 56 points, Venus contributes 52 points, and Saturn contributes 39 benefic points. A total of 337 benefic points are contributed, by the seven planets, to various houses in relation to seven planets and the lagna.
6. In general, good results accrue when planets transit strong houses (i.e., houses containing greater number of benefic points) and bad results follow when they transit weak houses (with fewer benefic points).

Below are given the specific houses where each of the seven planets proves auspicious when considered from each of the eight cardinal points (the seven planets and the lagna). This gives the Bhinnashtaka of the seven planets.

The Sun

The Sun is beneficial in the houses indicated against each of the eight cardinal points, as follows:

(1)	Sun	1,	2,	4,	7,	8,	9,	10,	11,
(2)	Moon	3,	6,	10,	11,				
(3)	Mars	1,	2,	4,	7,	8,	9,	10,	11,
(4)	Mercury	3,	5,	6,	9,	10,	11,	12,	
(5)	Jupiter	5,	6,	9,	11,				
(6)	Venus	6,	7,	12,					
(7)	Saturn	1,	2,	4,	7,	8,	9,	10,	11,
(8)	Lagna	3,	4,	6,	10,	11,	12,		

Total : 48 benefic points.

The Moon

The Moon is beneficial in the houses indicated against each of the eight cardinal points, as follows :

(1)	Sun	3, 6, 7, 8, 10, 11,
(2)	Moon	1, 3, 6, 7, 10, 11,
(3)	Mars	2, 3, 5, 6, 9, 10, 11,
(4)	Mercury	1, 3, 4, 5, 7, 8, 10, 11,
(5)	Jupiter	1, 4, 7, 8, 10, 11, 12,
(6)	Venus	3, 4, 5, 7, 9, 10, 11,
(7)	Saturn	3, 5, 6, 11,
(8)	Lagna	3, 6, 10, 11,

Total : 49 benefic points.

Mars

Mars is beneficial in the houses indicated against each of the eight cardinal points, as follows :

(1)	Sun	3, 5, 6, 10, 11,
(2)	Moon	3, 6, 11,
(3)	Mars	1, 2, 4, 7, 8, 10, 11,
(4)	Mercury	3, 5, 6, 11,
(5)	Jupiter	6, 10, 11, 12,
(6)	Venus	6, 8, 11, 12,
(7)	Saturn	1, 4, 7, 8, 9, 10, 11,
(8)	Lagna	1, 3, 6, 10, 11,

Total : 39 benefic points.

Mercury

Mercury is beneficial in the houses indicated against each of the eight cardinal points, as follows :

(1)	Sun	5, 6, 9, 11, 12,
(2)	Moon	2, 4, 6, 8, 10, 11,
(3)	Mars	1, 2, 4, 7, 8, 9, 10, 11,
(4)	Mercury	1, 3, 5, 6, 9, 10, 11, 12,
(5)	Jupiter	6, 8, 11, 12,
(6)	Venus	1, 2, 3, 4, 5, 8, 9, 11,
(7)	Saturn	1, 2, 4, 7, 8, 9, 10, 11,
(8)	Lagna	1, 2, 4, 6, 8, 10, 11,

Total : 54 benefic points.

Jupiter

Jupiter is beneficial in the houses indicated against each of the eight cardinal, points as follows :

(1)	Sun	1, 2, 3, 4, 7, 8, 9, 10, 11,
(2)	Moon	2, 5, 7, 9, 11,
(3)	Mars	1, 2, 4, 7, 8, 10, 11,
(4)	Mercury	1, 2, 4, 5, 6, 9, 10, 11,
(5)	Jupiter	1, 2, 3, 4, 7, 8, 10, 11,
(6)	Venus	2, 5, 6, 9, 10, 11,
(7)	Saturn	3, 5, 6, 12,
(8)	Lagna	1, 2, 4, 5, 6, 7, 9, 10, 11,

Total : 56 benefic points.

Venus

Venus is beneficial in the houses indicated against each of the eight cardinal points, as follows :

(1)	Sun	8, 11, 12,
(2)	Moon	1, 2, 3, 4, 5, 8, 9, 11, 12,
(3)	Mars	3, 5, 6, 9, 11, 12,
(4)	Mercury	3, 5, 6, 9, 11,
(5)	Jupiter	5, 8, 9, 10, 11,
(6)	Venus	1, 2, 3, 4, 5, 8, 9, 10, 11,
(7)	Saturn	3, 4, 5, 8, 9, 10, 11,
(8)	Lagna	1, 2, 3, 4, 5, 8, 9, 11,

Total : 52 benefic points.

Saturn

Saturn is beneficial in the houses indicated against each of the eight cardinal points, as follows :

(1)	Sun	1, 2, 4, 7, 8, 10, 11,
(2)	Moon	3, 6, 11,
(3)	Mars	3, 5, 6, 10, 11, 12,
(4)	Mercury	6, 8, 9, 10, 11, 12,
(5)	Jupiter	5, 6, 11, 12,
(6)	Venus	6, 11, 12,
(7)	Saturn	3, 5, 6, 11,
(8)	Lagna	1, 3, 4, 6, 10, 11,

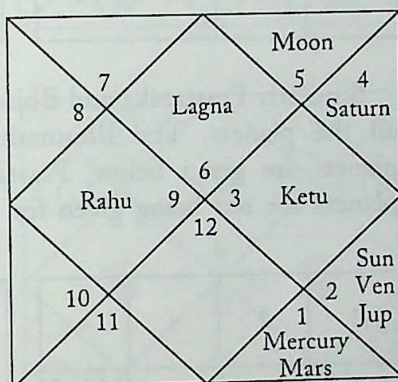
Total : 39 benefic points.

EXAMPLE

It is now possible to tabulate the above information in respect of each planet. This would give us a 'scattered' picture known as the "Prastaraka Ashtakavarga". From this can be derived the Bhinnashtaka varga of each planet.

Let us work out the Bhinnashtaka charts for a native (John F. Kennedy) born on May 29, 1917 at 3:15:28 hours (LMT), Long. 071W08', Lat. 42N20' (USA). The horoscopic chart is as under.

	Mercury Mars	Sun Venus Jupiter	Ketu
	Chart XXX-1 **Birth Chart** May 29, 1917		Saturn
			Moon
Rahu			Lagna

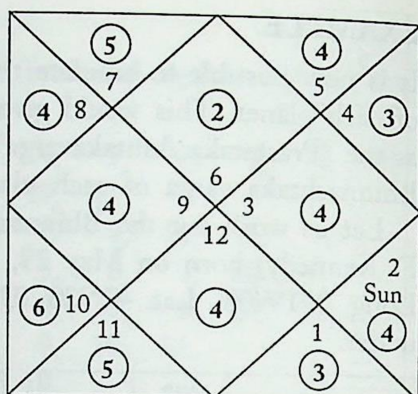


Lagna	27°37'	Mars	25°43'	Venus	24°02'
Sun	15°03'	Mercury	27°53'	Saturn	4°27'
Moon	24°30'	Jupiter	0°20'	Rahu	18°32'

Prastaraka of the Sun

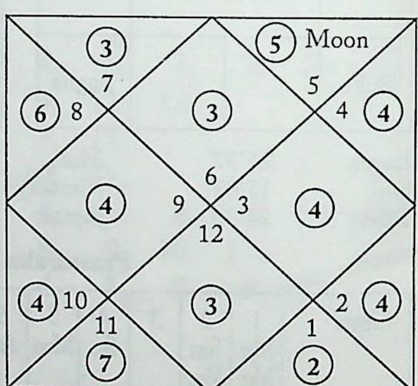
Signs	1 Mar Mer	2 Sun Ven Jup	3	4 Sat	5 Mon	6 Asc	7	8	9	10	11	12	Total
Sun		0	0		0			0	0	0	0	0	8
Moon		0	0				0			0			4
Mars	0	0		0			0	0	0	0	0		8
Mercury			0		0	0			0	0	0	0	7
Jupiter			.			0	0			0		0	4
Venus	0						0	0					3
Saturn	0	0		0	0		0			0	0	0	8
Lagna			0	0	0			0	0		0		6
Bhinna-Ashtaka	3	4	4	3	4	2	5	4	4	6	5	4	48

4	3	Sun 4	4
5	Bhinnashtaka Chart SUN		3
6			4
4	4	5	Lagna 2

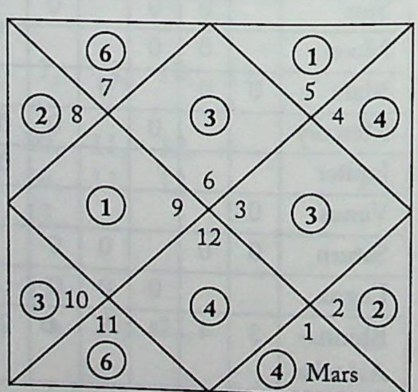


Similarly Prastaraka and Bhinnashtaka charts are prepared for all the planets. The Bhinnashtaka charts for the remaining planets are given below. Prastaraka charts for the remaining planets are not being given for reasons of constraints of space.

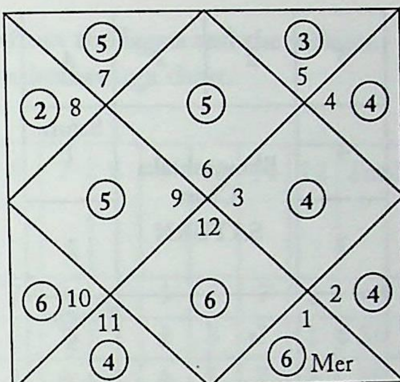
3	2	4	4
7	Bhinnashtaka Chart MOON		4
4			Moon 5
4	6	3	Lagna 3



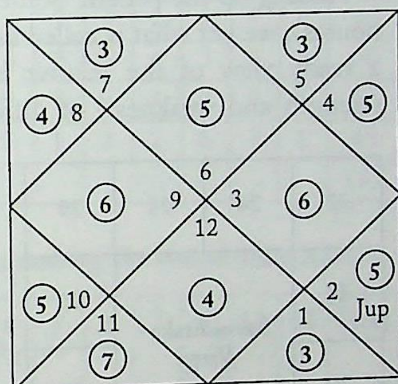
4	Mars 4	2	3
6	Bhinnashtaka Chart MARS		4
3			1
1	2	6	Lagna 3



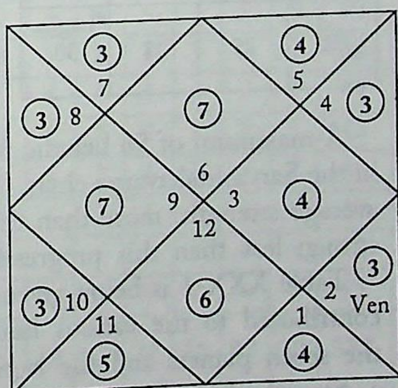
6	Mercury 6	4	4
4	Bhinnashtaka Chart MERCURY		4
6			3
5	2	5	Lagna 5



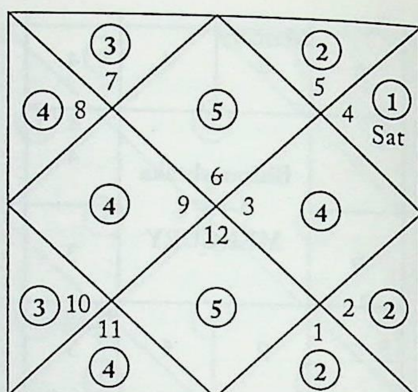
4	3	Jupiter 5	6
7	Bhinnashtaka Chart JUPITER		5
5			3
6	4	3	Lagna 5



6	4	Venus 3	4
5	Bhinnashtaka Chart VENUS		3
3			4
7	3	3	Lagna 7

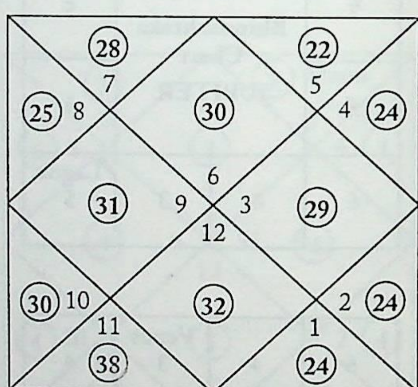


5	2	2	4
4	Bhinnashtaka Chart SATURN		Saturn 1
3			2
4	4	3	Lagna 5



Adding up the benefic points obtained by different signs (and houses), we get what is called as the Sarvashtakavarga. This gives a ready view of the relative beneficence or maleficence (also strength and weakness) of different houses in numerical terms.

32	24	24	29
38	Sarvashtaka-Varga		24
30			22
31	25	28	Lagna 30



A maximum of 56 benefic points are possible in a given sign in the Sarvashtakavarga chart. Twenty-eight is considered as the average strength; more than this makes the house progressively strong; less than this progressively weak.

Table XXX-1 is being given below to indicate benefic points contributed to the various houses as considered from each of the seven planets and the lagna. These may be used to make a Sarvashtakavarga chart without making any Bhinnashtaka chart.

Table XXX-2 shows the application of this information to chart XXX-1.

Table XXX-1: Benefic points from the lagna and the planets for making a Sarvashtakavarga chart.

Houses / Planets/lagna	1	2	3	4	5	6	7	8	9	10	11	12	Total
Sun	3	3	3	3	2	3	4	5	3	5	7	2	43
Moon	2	3	5	2	2	5	2	2	2	3	7	1	36
Mars	4	5	3	4	3	3	4	4	4	6	7	2	49
Mercury	3	1	5	2	6	6	1	2	5	5	7	3	46
Jupiter	2	1	1	2	3	4	2	4	2	4	7	4	36
Venus	2	3	3	3	4	4	2	3	4	3	6	3	40
Saturn	3	2	4	4	4	3	3	4	4	4	6	1	42
Lagna	5	3	5	5	2	6	1	2	2	6	7	1	45
													337

Table XXX-2: Sarvashtakavarga making the use of table XXX-1

Signs / Planets	1 Mar Mer	2 Sun Ven Jup	3	4 Sat	5 Mon	6 Asc	7	8	9	10	11	12	Total
Sun	2	3	3	3	3	2	3	4	5	3	5	7	43
Moon	2	3	7	1	2	3	5	2	2	5	2	2	36
Mars	4	5	3	4	3	3	4	4	4	6	7	2	49
Mercury	3	1	5	2	6	6	1	2	5	5	7	3	46
Jupiter	4	2	1	1	2	3	4	2	4	2	4	7	36
Venus	3	2	3	3	3	4	4	2	3	4	3	6	40
Saturn	4	6	1	3	2	4	4	4	3	3	4	4	42
Lagna	2	2	6	7	1	5	3	5	5	2	6	1	45
Savrash-takvarga	24	24	29	24	22	30	28	25	31	30	38	32	337

Ashtakavarga for Daily Use : The Concept of Kakshya

The Prastaraka charts for different planets can be represented in a different manner to make use of the concept of Kakshyas. Each rashi or sign is divided into eight equal parts or Kakshyas,

each of an extent of 3°45'. They are owned by the seven planets and the lagna in the following manner:

Kakshya number	Kakshya lord	Extent of Kakshya from	to
1	Saturn	0°00'	3°45'
2	Jupiter	3°45'	7°30'
3	Mars	7°30'	11°15'
4	Sun	11°15'	15°00'
5	Venus	15°00'	18°45'
6	Mercury	18°45'	22°30'
7	Moon	22°30'	26°15'
8	Lagna (Ascendant)	26°15'	30°00'

The Prastaraka chart for each planet can thus be readjusted to bring in the concept of the Kakshyas. The Prastaraka chart for the Sun for the chart XXX-1 would thus appear as given below:

Prastaraka of theSun (in the order of Kakshyas)

Signs	1 Mar Mer	2 Sun Ven Jup	3	4 Sat	5 Mon	6 Asc	7	8	9	10	11	12	Total
Saturn	0	0		0	0		0			0	0	0	8
Jupiter						0	·0			0		0	4
Mars	0	0		0			0	0	0	0	0		8
Sun		0	.0		0			0	0	0	0	0	8
Venus	0						0	0					3
Mercury			0		0	0			0	0	0	0	7
Moon		0	0				0			0			4
Lagna			0	0	0			0	0		0		6
Total	3	4	4	3	4	2	5	4	4	6	5	4	48

Prastarakas for the different planets can be made in a similar manner. When a planet in transit happens to be within the first 3°45' of a sign, it is considered to be in the Kakshya of Saturn. Between 3°45' and 7°30' of a sign, the planet in transit is considered to be in the Kakshya of Jupiter. Similarly, a planet's transit in various Kakshyas in the Prastaraka of a given planet can

be ascertained. A planet is considered to be productive of benefic results when it transits a Kakshya where there is a benefic point.

Kakshyas for daily use: The concept of Kakshyas can be employed for daily use. The method of this application is simple. Prepare the Prastaraka charts for the seven planets. Then find out the longitudes of each of the seven planets on a given day. In the Prastaraka of the Sun, see if the transiting Sun is passing through a Kakshya with a benefic point. For the Moon's transit, consider the Prastaraka of the Moon. See for all the planets. When several planets are transiting the Kakshyas where the natal planets have contributed benefic points, that day is auspicious. When several planets transit the Kakshyas where there are no benefic points, it is adverse time for the native. Depending upon the number of planets transiting Kakshyas with benefic points, the results in general will be as follows:

1. All seven planets transiting Kakshya with a benefic point: Excellent; day of achievements.
2. Six planets : Excellent.
3. Five planets : Very good.
4. Four planets : Good results; this is the borderline.
5. Three planets : Average; some difficulties.
6. Two planets : Very bad.
7. One planet : Extremely bad; set backs, accidents.
8. No planet transiting a Kakshya with a benefic point: Extremely bad, accidents, even death.

The above mentioned results must only be applied with caution. The Kakshyas are not the final word in Ashtakavarga. It must also be remembered that Ashtakavarga is only a system of transits and, therefore, subservient to the natal chart as well as the dasha system.

General Principles Applicable to Ashtakavarga

As is true of all horoscopic study, Ashtakavarga also sheds light on the two basic aspects of a chart :

A. *The static aspect*, by the number of benefic points in different houses. This shows the promise inherent in a horoscopic chart.

B. *The dynamic aspect*, when dashas and transits are applied to the Ashtakavarga charts. It involves certain subtle calculations which, meticulously done, yield extra-ordinary results. This indicates the time of fructification of the promise inherent in a chart.

Some very general principles governing the use of Ashtakavarga are described below.

1. Ashtakavrga must be calculated on the basis of the Rashi position of the planets and not the Bhava position which may differ from the natal chart.
2. Ashtakavarga is subservient to the dashas as well as the inherent promise in the horoscope. It will not take precedence over the natal chart but is a most substantial complimentary aid. In any given chart, a particular dasha indicates happenings of a particular nature. The extent and nature of such a promise fructifying during the relevant dasha must be judged from the Ashtakavarga.
3. Primarily, the results of Ashtakavarga are determined from Gochara or transit of planets over different houses as reckoned from the lagna or the Moon.
4. The nature of results produced by a planet depend upon the house it owns or occupies, as well as the natural significations of this planet.
5. In a Bhinnashtakavarga, the maximum number of benefic points is eight and the minimum is zero. Four points in a house indicates average or mixed results. As the number of benefic points increases to 5, 6 or 7, the beneficence of the house increases. With 8 points in a house, excellent results are expected.

   Houses with 3, 2 or 1 benefic points become progressively inauspicious. Houses with no benefic points in them are extremely bad. Transits of malefics through these houses prove decidedly harmful.
6. The results produced by the varying number of benefic points in a house have been described thus in the classics :

   No benefic point : Humiliation, disease and danger.

1 point	:	Disease, misery, hardships, aimless wandering.
2 points	:	Mental anguish, censure by the ruler, deprivation by the thieves.
3 points	:	Mental and physical discomforts.
4 points	:	Both good and bad results in equal measure.
5 points	:	Learning, wealth, children, good clothes.
6 points	:	Good character, victory over opponents, wealth, vehicles, renown.
7 points	:	Honours, awards, extremely good fortune.
8 points	:	Regal grace and glory.

7. Planets which are strong, exalted or placed in their own houses lose much effect if they are associated with fewer benefic points in their Bhinnashtakavarga charts.
8. Weak, debilitated or combust planets retain much of their efficacy if associated with greater than average number of benefic points in their Ashtakavarga charts.
9. Sarvashtakavarga chart provides an overall view of the strength and weakness of different houses. It is the most elaborate and the most scientific of all transits as it contains a cumulative planetary influence of all the seven planets in relation to all the seven planets and the lagna. Such observations, and several others, can be made on its basis as are given hereunder:
   (a) When the lagna and the eighth house have more than average number (28 is the average number!) of benefic points, the native possesses good health. Less than average number of benefic points in these houses indicates proneness to disease. In the chart of J.F. Kennedy, the eighth house is relatively weak.
   (b) Larger number of benefic points in the eleventh house compared to the tenth indicates greater achievements (or earnings) through less labour.
   (c) Larger number of benefic points in the twelfth house compared to the eleventh indicates excessive spending

compared to the earnings. Or it may mean benefits or earnings from foreign countries.

(d) More benefic points in the second house compared to the twelfth stresses on greater accumulation and less spending or enjoyments.

(e) A strong sixth house may indicate struggles and a proneness to illness.

10. A *quantum jump* between any two houses indicates a significant rise or fall as the planets transit from one house to the next.

11. An observation of Col. Gaur (see *Professions* by Col. A.K. Gaur) is that when the fifth house has greater number of benefic points compared to the tenth house, the career of the native suffers, unless a strong eleventh house acts as an antidote. Whether this principle can be extended to other houses of the chart is a matter of research.

12. Transits of Jupiter through strong houses confer dignity on the native; those of Saturn confer power and leadership.

13. When the MD, AD and PD lords transit strong houses, they produce benefic results. When they transit weak houses, the results produced are adverse.

14. For daily application, the consideration of transit of planets through Kakshyas yields reasonably dependable results, especially when considered along with the dasha-antardasha.

15. Ashtakavarga has been advocated to be used in Muhurta also. A simple method of using Ashtakavarga for Muhurta is to choose a lagna from which a particular house, which happens to signify the intended undertaking, has greater number of benefic points. The significator for the intended undertaking should also be transiting a strong house. For example, the Sun is the karaka for official matters or government jobs, Mars stands for land deals and houses, Venus for marriage or vehicles, Jupiter for children or education, etc. These planets must be transiting strong houses at the time of such pursuits as pertain to these significators.

16. Accuracy in results demands the use of subtler techniques of Ashtakavarga, integrated with dashas and transits.

...XXXI...

Summary

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम्।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम्।।

At the end of the cycle, O Kaunteya, all beings pass into nature which is My own; and at the beginning of the next cycle, I send them forth. Gita IX/7

Chapter I is an introduction to the subject of astrology. The qualifications of an astrologer as prescribed by the great Varahamihira have been highlighted. The relation of astrology to the concepts of science, genetics and Karma has been discussed.

Chapter II deals with elementary concepts of astronomy as applied to astrology. It concerns itself with an understanding of the zodiac, the rashis and nakshatras, the geocentric astronomical framework, the rising and setting of signs, the concept of sidereal time, the precession of the equinoxes, and the fixed and the movable zodiacs. Divisions of time and of circle have been given. Some functions of the planets have been mentioned.

Chapter III deals with those areas of astronomy which are a characteristic of the Panchanga or the Indian almanac. Here, the Tithis, Vaaras, Nakshatras, Yogas and Karanas have been described. A brief mention has been made of the astronomical characteristics of the various planets.

Chapter IV is based on a piece of teaching which the sage Parashara imparted to his disciple Maitreya. The account has been taken from the Vishnu Purana, and it sheds interesting light on the ancient Indian method of teaching. This chapter contains information about the Jupiterian cycle of sixty years. A clue given by Parashara has

been used to determine the time when the Vishnu Purana must have been written.

Chapter V gives important details about signs, houses and planets as relevant to Vedic astrology. This information is essential in order to understand the application of principles of Vedic astrology.

Chapter VI deals with the standard astrological principles which help determine the benefic or malefic nature of planets. Clues have been given about some special adverse factors which need attention in horoscopic analysis.

All the various aspects of life on earth are signified by the planets, the signs and the twelve houses of the horoscope. Such significations can be gleaned from a study of **Chapter VII**.

Chapter VIII explains the method of determining the all-important lagna or the ascendant, as also the cusps of various houses of the horoscope. Methods of working out the ascendant for a foreign birth or for a birth at a southern latitude have been described. The ancient Indian method of calculating the cusp of the ascendant has also been indicated.

Chapter IX deals with the next important step of determining the longitudes of planets. This chapter as well as the preceding one help cast a basic horoscopic chart.

Chapter X gives information about the sixteen types of subtle divisions which must be understood in order to make a successful use of astrology.

Chapter XI concerns itself with a brief account of the sub-planets which have some specific uses in Vedic astrology. They offer a very fertile area for astrological research.

Chapter XII deals with certain specific planetary states which have some secret uses in Vedic astrology. These too are an area for intensive research.

Planets produce their results depending upon their strength or weakness in a horoscopic chart. **Chapter XIII** briefly deals with the techniques involved in determining the strength of planets.

Chapter XIV discuses the method of working out the dashas or planetary operational periods. Two of the most important dasha

systems, the Vimshottari and the Yogini, have been described. These are meant for determining the timing of occurrence of an event.

Chapter XV is concerned with the interpretation of the most widely used Vimshottari dasha. The principles of application of this dasha upto the level of the sub-sub-period, primarily according to the dicta of sage Parashara, have been described.

In **Chapter XVI** are described the principles of Balarishta (i.e., affliction to the new born) and Arishta-Bhanga (i.e., cancellation of affliction). These must be understood clearly. Examples have been given to explain the underlying principles.

Chapter XVII describes the results of *placement of the lords of different houses in the various houses* according primarily to the dicta of sage Parashara.

Chapter XVIII describes the results of *placement of different planets in different houses* of the horoscope. Also described in this chapter are the results of placement of different planets in different houses *considered from the Moon.*

Chapter XIX describes the results of *placement of different planets in different signs.* Also described here are the results produced by the aspect of planets on planets in different signs. An understanding of this chapter, along with the preceding two chapters as well as the chapter on the interpretation of the dashas, forms the backbone of successful astrological predictions.

Chapter XX deals with special types of yogas called as the Nabhasa Yogas. These yogas indicate the dominant pattern of a native's life. Their results are felt throughout one's life and do not depend upon the cycles of dashas.

Chapter XXI describes those yogas which are based on the ownership of different houses by the planets. Raja yogas, Dhana yogas, Arishta yogas and Parivartana yogas find a place in this chapter.

Chapter XXII deals with some specific and miscellaneous yogas. The Pancha-Mahapurusha yogas, yogas based on the Moon and the Sun, and some important diverse yogas have been discussed here. A brief account of the yogas leading to sanyasa or renunciation has also been included here.

Chapter XXIII indicates the methods of working out Alpayu, Madhyayu and Poornayu in a given chart. Methods of calculating longevity by mathematical means have been described. The lack of reliability of the mathematical methods in determining the length of life has been indicated.

Chapter XXIV deals with medical astrology. Astrological factors that indicate sound and unsound health have been outlined. The role of adverse dasha periods in causing disease has been highlighted.

Chapter XXV is devoted to the principles of Varshaphala or the Vedic annual horoscopic chart. The method of constructing the annual chart, and its utility, have been dealt with in brief.

Chapter XXVI discusses the principles of Muhurta or the astrology of electing appropriate moments for commencing various undertakings. The role of the five constituents of the Panchanga, and of the lagna as well as of Ashtakavarga, in picking up the right moment for undertaking a venture has been dealt with.

Chapter XXVII deals with the traditional method of matching of horoscopes for marital purposes. This method involves the Ashtakoota or the eight Kootas, which are the eight points to be considered for matching of charts. It has been suggested that this method be supplemented with a more through study of charts to match them for the modern social ambience.

In **Chapter XXVIII**, the elementary principles governing the Prashna or horary astrology have been discussed. The importance of the moment a question is put is the basis of this branch of Vedic astrology.

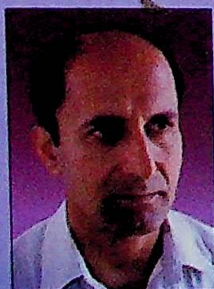
Chapter XXIX deals with the principles of Gochara or planetary transits. The importance of analysing the Gochara from the Moon as well as the lagna has been indicated. This is an important adjunct to the dasha system in accurate timing of the events.

Chapter XXX deals with a very unique tool of Vedic astrology known as the Ashtakavarga system. While this system involves a lot of labour, and attention to detail as well as accuracy, it yields brilliant results when applied judiciously to horoscopic charts.

Index

ABOUT THE BOOK

- The *Elements of Vedic Astrology* is an excellent and most comprehensive book on the Parashari system of Vedic astrology written in English.
- Treats astrology in a most organised and scientific manner.
- Ensures an understanding of elementary astronomy which forms the basis of Vedic astrology.
- Deals elaborately with the mathematical aspects of astrology for correct casting of horoscopes and calculation of *dashas*, etc.
- Two important dasha systems, the *Vimshottari* and the *Yogini*, have been described. The Vimshottari dasha has been described in great details.
- Enters into areas of research, like the *vargas*, the sub-planets, and the planetary states or *avasthas.*
- Three chapters are devoted to the all-important subject of the *yogas* which form the basis of many an astrological prediction.
- The *Nabhasa yogas* have been dealt with, and classified, in a most innovative manner.
- Results of planets in various houses, signs, etc., have been described in great details.
- Several other subjects like planetary strengths, *Balarishta, Arishta Bhanga*, determination of longevity, medical astrology, horary astrology, annual horoscopy, planetary transits, *Ashtakavarga*, *Muhurta* and methods of matching charts for marital purposes, etc., have all been dealt with lucidly.
- The book is profusely illustrated by example horoscopes.



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